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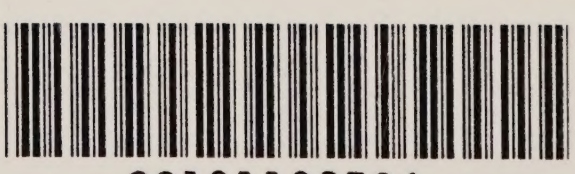
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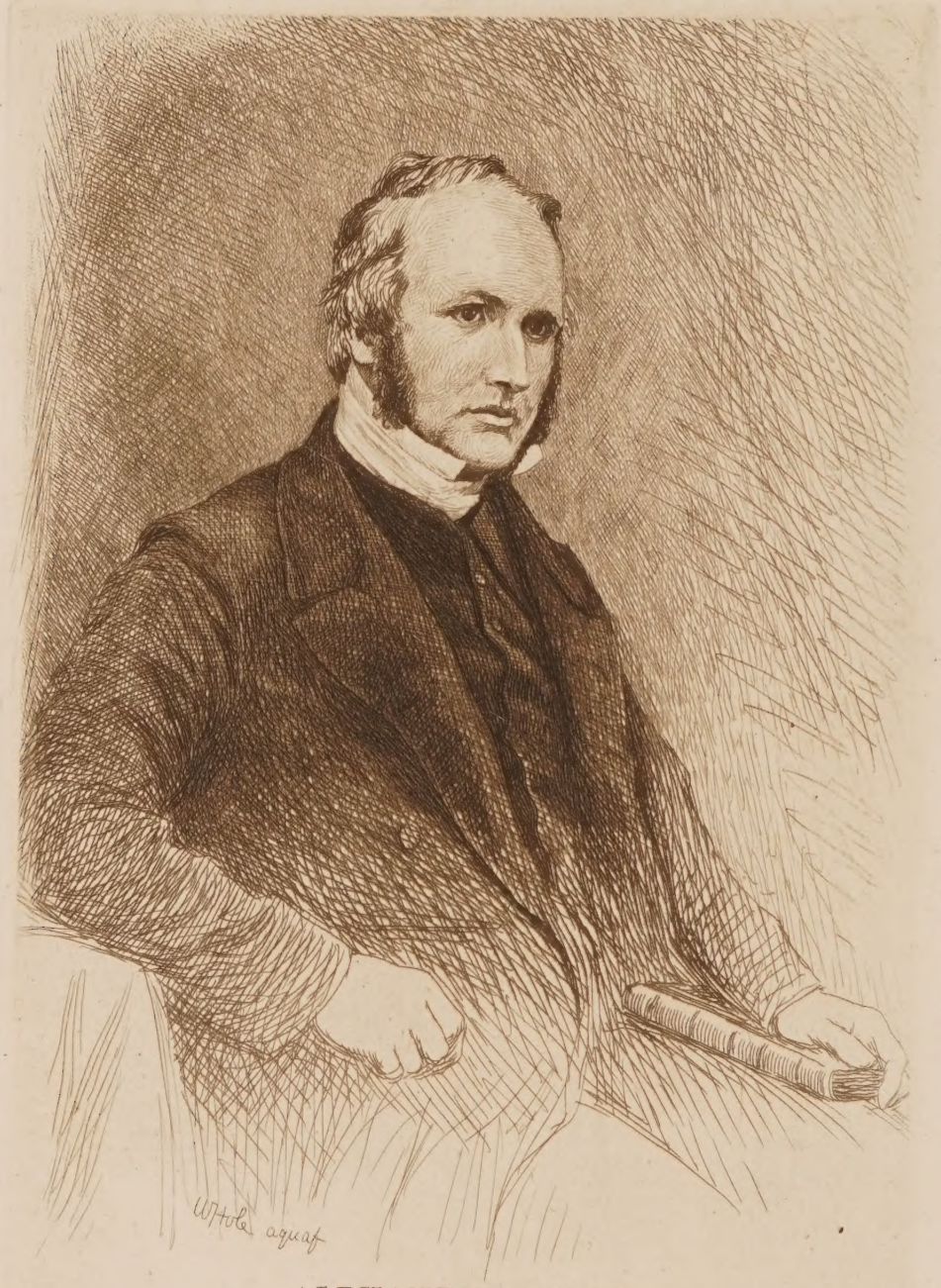
ALEXANDER WOOD



ALEXANDER WOOD
(ætat. 35)

Mrs Wood.

83589

With Dr & Mrs Graham Brown's kind regards.

ALEXANDER WOOD

M.D., F.R.C.P.E., &c. &c.

A Sketch of his Life and Work

BY THE

REV. THOMAS BROWN, F.R.S.E.

(HIS BROTHER-IN-LAW)

EDINBURGH

MACNIVEN & WALLACE

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THE Sketch here given of Dr. Wood's life and work consists, to a large extent, of Extracts from the Papers which he left behind him. As far as possible it has been made an Autobiography.

The medical profession in Edinburgh has many an honoured name on the roll of its members, and not a few of its most distinguished men belonged to the generation which has just passed away. It is hoped that these brief Memoirs may enable the reader, in some measure, to estimate the place which Dr. Wood held among the more eminent of his cotemporaries, and to appreciate the ability and zeal with which he devoted himself to the welfare of his fellow-men in various departments of philanthropic and Christian work.

When the following pages were first sent to the press, they were intended merely for private circulation. It is only in deference to earnest appeals from various quarters that this purpose has been departed from, and the work is now published in the usual way.

T. B.

EDINBURGH, 20*th November* 1886.

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MEMOIR OF DR. ALEXANDER WOOD

I.

CHILDHOOD AND SCHOOL LIFE.

DR. ALEXANDER WOOD held so prominent a place in Edinburgh society, and was for many years so influential in various departments of professional and philanthropic work, that some account of his life seems naturally to be called for. Among the friends especially who were associated with him and watched his career, it is believed there are not a few who will welcome any memorial, however imperfect, which may serve in some measure to recall what he was, and what he did in his day and generation.

He was one of a long line of Woods who have successfully practised medicine in Edinburgh for several generations. They were descended from Alexander Wood, who in 1682 married the daughter and heiress of Jasper Johnston, of

Warriston and Curriehill. His granduncle was Alexander Wood ("Lang Sandy Wood"), born in 1727, 'a practitioner of more than local celebrity,' one of whose sons was Sir Alexander Wood, governor of the Ionian Islands, and one of his grandsons became a Lord of Session, under the title of Lord Wood.

'By his mother's side he belonged to another family of Woods, who trace their descent from Sir Andrew Wood of Largo,' the celebrated Scottish Admiral, distinguished for the signal services which he rendered to his country against the English fleet in the reign of James IV.

'The two families became acquainted in a somewhat romantic way. The paternal grandfather of Dr. A. Wood, while a very young man, was on his way from Elsinore to Leith, when he was shipwrecked near Elie, on the coast of Fife. He was taken to the house of a Mr. Wood there, whose daughter he some years afterwards married. The connection was renewed in the next generation, when Dr. James Wood married his cousin, Mary Wood, only daughter of A. Wood, Esq. of Grangehill, and Dr. Alexander Wood was their second son.

He was born at Cupar, Fife, December 10th, 1817, not long after which date his father removed to 19 Royal Circus, Edinburgh, where he was long known as an eminent physician. 'I remember,' A. Wood says, 'coming to Edinburgh as a very small child. My father had purchased a house in the upper or south side of the Royal Circus, and thither his family were removed from the country in 1821. Among my very earliest recollections was standing on a platform at Picardy Place, and seeing George IV. make his entry into Edinburgh in 1822. Across Leith Walk a wooden barrier was erected, at the end of Picardy Place, to represent the city gates, the keys of which were presented to the king, whose appearance, as he stood up in the open carriage to receive them, I shall never forget, looking, as he did, every inch a king.'

At an early age A. Wood was sent to school, and, referring to those days, he gives from memory some interesting notices[1] of the state of education as it then existed in Edinburgh.

[1] MS. written in 1883, often quoted in the following pages. It was in the form of an address to some young friends, who specially requested that he should make it amusing. This will account for the tone of some of the extracts.

'The only public school in 1823 was the High or Burgh School, then taught in a building at the foot of Infirmary Street, which, until very lately, was, after many alterations, the surgical hospital attached to the Royal Infirmary.

'As the situation of the High School rendered it practically inaccessible to children residing in the northern parts of the New Town, their education was entrusted to adventure schools, often admirably taught, but generally in very unsuitable premises. To one of these, taught by a Mr. Brown, in Thistle Street, my brother, who was some years my senior, was sent for classical education.[1] A great companion of his there was the venerable Dr. Somerville, of the Free Church, Glasgow, and many a story could be told of the youthful amusements of the two. I received the first rudiments of English by attending for a year or two—very generally only when it pleased myself—a school kept by a Mr. Hindmarsh, in a stair in Howe Street; while writing and arith-

[1] The Rev. Walter Wood, M.A., Elie, who died in 1882, after a ministry of forty-four years. He was one of the ablest and most devoted ministers of the Free Church.

metic were taught me by Mr. Gowanlock, also in a common stair entering from the Meuse Lane off West Northumberland Street.

'Mr. Hindmarsh's "System of Elocution" is still occasionally to be met with on the bookstalls. When I could read I read it with avidity, but the fact of its being composed of extracts was a great trial. I marvelled what went before and what came after, and often was driven to invent beginnings and endings for myself. The summary execution of the spy in "Rob Roy" was one that peculiarly arrested my attention; and I remember well my delight, many years after, when I came to it in its proper place in the story of which it forms so memorable a part.

'Of Mr. Hindmarsh's school I remember little, except two extraordinary methods of punishment he resorted to, not very judicious, and which certainly would not square with modern notions.

'In the school were six black boards, about a foot long by half a foot broad. On these "booby medal" was conspicuously painted; and to stand on a form with one of these suspended round the neck by a loop of black tape, was the fate of children who came to school with lessons unprepared.

'Still more singular was the idea of enclosing delinquents for other offences in potato sacks, gathered and tied round their necks. I have still a distinct recollection of seeing six girls—who appeared to my boyish vision grown women—ranged on a form in this quaint guise: rather indignant was I at the sight, because some of those girls were much given to petting me as the youngest scholar in the school.

'Mr. Gowanlock was deformed. His legs and feet had been arrested in their development, and, resembling those of a new-born child, were practically useless, and lay folded up in front of him as he moved about on crutches. These feet and legs, which were never soiled by contact with the ground, were always neatly clad in black silk stockings and patent leather pumps. I regarded them with the admiration with which we look at a reduced size model of some large machine, and often longed to exchange what appeared my clumsy locomotive apparatus for the tiny limbs of my teacher. Lesson—Many wishes of children are better left ungratified.'

About that time, or soon afterwards, a remarkable incident took place. 'While still a boy, and

playing in the gardens in front of the Royal Circus, an event occurred worth recording. These gardens contained two plots of grass divided by a winding gravel walk. An unwritten law assigned one of these to boys, and the other to girls. While playing there one summer evening a girl came from their side and asked one of us to run to the nearest druggist, and get some sticking plaster, as one of their companions had fallen, and, striking her temple on the corner of the garden seat, had cut it badly. I happened to have some court plaster about me, and proceeded to apply it to the young lady's temple. She afterwards honoured me with a nod when we met, and I understood she was an American in Edinburgh for her education.

'Years passed, and I was a lecturer on medicine in the School of the College of Surgeons. A very old gentleman attended my lecture one day. He came afterwards into the retiring room and said, "I mind you a boy playing in the Circus Gardens, and I wanted to hear you lecture. They tell me you have got a large practice, but you will maybe not know who your first patient was?" "Oh

yes," I said, "I do." "No, no," he replied; "do you remember dressing a young girl's head when she cut it?" "Oh yes," I said. "Well," replied he, "but you will not know who she is?" "No," I said. "She is that woman who, under the name of 'Lola Montes,' has convulsed all Europe,[1] and driven the King of Bavaria from his throne. She was boarded with me in Circus Place in those days. I little thought what she would come to."'

In 1826 Alexander Wood became a pupil of the Edinburgh Academy, which had been opened in 1824. 'Though not technically so, it was to all intents and purposes a public school. The capital was raised by shares of £50 each; and although the shareholders never, I believe, got any dividend, some would reap more than pecuniary value in the education of their descendants, and others in having assisted to found a school which has been a great public benefit to

[1] ["May be said by her conduct at Munich to have set fire to the magazine of revolution which was ready to burst forth all over Europe, and which made the year 1848 memorable. Her real name was Mrs. James; she was Irish by extraction, and had married an officer in India."—*Memorials of Lord Malmesbury*, vol. i. p. 208.]

Edinburgh. The opening ceremony was presided over by Sir Walter Scott. Around him were Francis Jeffrey, Henry Cockburn, James Moncreiff, Leonard Horner, Dundas of Arniston, and others.

'Mr. Brown, my brother's excellent teacher, with singular disinterestedness, urged my father to transfer him to it, and a few years after I entered the junior class. School exploits of the ordinary kind have all been rendered tame by the publication of *Tom Brown's Schooldays* and other books of a similar kind, and it is not personal adventures, but matters relating to Edinburgh, that I wish to tell. Of fierce fights with the inhabitants of Canonmills and Stockbridge I make no record; of encampments on the "Sand Hills," as the unoccupied ground to the east was then called, I say nothing. The peculiarities of my masters—the venerable Archdeacon Williams, the imitation of whose *patois*, like the freemason's grip, enabled Academy pupils to recognise each other in the most distant quarters of the globe; the eccentric Gloag; Mitchell, the intimate of Thomas Carlyle, with a temper closely resembling that of his friend; Fambleton, the writing-master,

driven by the waggery of his pupils to change his original singular name to Hamilton; Brard, French officer under Napoleon, the refined, gentlemanly, shrinking man, quite unable to cope with rough schoolboys; and Dyer, prince of English scholars, who inspired all the better boys with the love of draughts from the pure wells of "English undefiled," who, scrupulously attentive to his dress, and with a pardonable weakness for horse-flesh, found himself transferred one morning in 1832 from the English master's desk at the Academy to a white-washed cell on the debtor side of Edinburgh jail. Poor Dyer! how we all lamented his fate, and sought to alleviate it by frequent visits and gifts of cigars, and such like creature comforts.

'Among those who attended the Academy before I left, although in advance of me, was Frederick Robertson, the gifted preacher of Brighton. He and George Robertson Moncreiff, the youngest brother of Lord Moncreiff, now a school inspector in England, strove together in honourable rivalry. Robertson had spent some time in France, and had there studied the language; and yet, to the surprise of all and

the discontent of some, Moncreiff carried off the prize for French Composition. To Robertson, whose pronunciation of French was the most correct, was assigned the task of reading his rival's composition on the Public Exhibition Day. He did his best, and his companions bestowed on him hearty applause. The Academical Club offered, in 1832, a prize for the best English poem on the subject, *Memor actæ non alio rege pueritiæ*,—"mindful of boyhood spent under the same master." The prize was awarded to Elias, a son of Bishop Terrot, but two were considered equal seconds, of whom Frederick Robertson was one. It is interesting now to note the first efforts in verse of one who afterwards proved himself so able a master of poetical prose. I do not think, as far as I remember, this poem is printed in his life.

'"Ye scenes of boyhood's happiest days,
Alas, too quickly fled!
When fickle Hope's delusive rays
A rapturous joy o'erspread;
When warm imagination's charms,
Free from suspicion's dark alarms,
And from the crowd's ignoble strife
In glowing colours oft portrayed,
And in a garb of light arrayed
The destinies of life," etc. etc.

'Of the pupils in those early days there were others who afterwards rose to distinction, from the Archbishop of Canterbury downwards. Ah, how as I think! those benches become peopled with merry occupants, most of whom have passed away. A few, as the Earl of Wemyss, Sir John Don Wauchope, and Major Tulloch, still survive. The two latter were duces.'

And there were others besides pupils of whom he speaks as his friends. The first was 'John Howell, janitor at the Academy, when I entered it—an ingenious man. While serving in that capacity he constructed a trireme galley on the Roman model, and Cæsar's Bridge over the Rhine, from the description given of it in his Commentaries. He quarrelled with the directors, and resigned; and on leaving the Academy opened a shop in Thistle Street, which bore the superscription over the door, "John Howell, Polyartist." A strange medley that old curiosity shop was. Having been originally a bookbinder, he invented a machine for paring the edges of books, with which he removed the points of three of his son's fingers. Next he contrived a diving-bell, in which the unhappy

youth was compelled to risk himself, and was only saved from drowning when all the rules of the Humane Society for such exigencies had been well-nigh exhausted. His next experiment he tried on himself. Fitting a pair of wings to his shoulders, he took flight from an eminence, but descended speedily to the ground. He was the author of a *Life of Alexander Selkirk*, on whose adventures Defoe based the tale of *Robinson Crusoe.*'

'In my schooldays also, I was very intimate with two sons of the late Dr. William Muir, of St. Stephen's, and along with them I was a constant visitor at the studio of Sir John, then Mr. Steel, at that time a shed in a park now occupied by the Gymnasium (Fettes Row). We used to go after school hours, and watch him modelling his famous group of "Alexander and Bucephalus," which I rejoice to think more than half a century after its creation is soon to adorn Edinburgh.'

Among his schoolboy reminiscences there is one which he was induced to put on record for the amusement of his young friends. 'After the Academy had been built some years, it was

found necessary to increase the accommodation, and an additional building was erected for the writing and arithmetic classes and a gymnasium. During the erection of it, an amusing incident occurred, of which I doubt not memories still linger. I must premise that the outer gates were locked at 9 A.M., and not opened again until the school was dismissed at 3 P.M., no boy being allowed to pass them without written permission from the Master. At that time Henderson Row was not built, and a park stretched away to the east, with a steep declivity on the north, sloping down to the road between Canonmills and Saint Bernard's Row. In this field masons' and carpenters' sheds were established to prepare the material for the new building, and an opening slapped in the wall allowed it, and also the more daring spirits among the boys, fair egress and ingress. The sloping bank had been let out to pig-owners, and was a village of pigs. Each class had a quarter of an hour for play, twice between nine and three o'clock.

'At these intervals it became a favourite amusement to enjoy what was called a "boar

hunt." Armed with their fencing-foils or basket-sticks, a party would sally through the slap in the wall, and letting a pig out of its sty, would pursue it as it careered madly over the field. On one occasion a very large sow had been dislodged, and with that perversity which pigs will display, instead of affording sport for its pursuers by running over the field, had made for the slap in the wall, and when the bell rang to reassemble the class, was actually careering in the playground. The bell was ringing—the pig would not be persuaded to retrace its footsteps—the Rector, the venerable Archdeacon, would soon be coming up from the Master's lodge. There was no time for further action, the class-room door stood temptingly open, and there the pig betook itself for shelter. What was to be done? There was a large closet in the room, and there was barely time to ensconce the pig in the closet, when the Rector took his place, and lessons began.

'Genially was he discoursing to the class on the *digamma*, or the *one Troas*, or any other of the numerous fads with which his pupils were indoctrinated, when a deep grunt from a corner

—a good imitation of a pig, as he thought—cut short his teaching. In a wrath which, to do him justice, he seldom exhibited, he rose from his seat, and demanded who was the culprit. No reply being given, after a homily on honour and the disgrace of falsehood, each boy beginning with the dux was ordered to rise in turn and repeat the formula, "On my honour, I didn't do it." Every boy did so. Now pale with anger, arguing from the postulate that some boy must have done it, he proceeded, in no measured terms, to denounce the mean, sneaking, cowardly wretch, who would soil his honour, and—but before the climax was reached—another fearful grunt broke it off. This time the sound evidently proceeded from the door of the closet, and our short, stout Rector strides towards it. Scarcely had he thrown the door wide open to prevent all concealment, when the sow rushed out, and getting between his legs, threw him over on his back. At that inauspicious moment the owner of the pig, in vain endeavours to reclaim his missing property, had traced it to the class-room, and, armed with an oaken cudgel, he opened the door in time to see our master on his back on

the floor. For a moment it seemed as if the beloved teacher would have to submit to the further indignity of an assault, but that was averted. The man and his pig were got rid of, and with admirable tact and well-assumed *sang froid*, the teacher rose. "Yes, yes! Well, well! You know, you know!" were favourite expressions in daily use. These he uttered pulling himself together. He re-opened his book with "Boys, our lesson has been too long interrupted; go on." '

Another incident wears a different aspect. 'One day coming home on a winter evening from the Academy with some other boys, a tall, gaunt man was seen approaching. My companions, who seemed to have known him, all fled. He was a stranger to me, and I walked on. The sun was then setting. He called on me to join in worshipping it. He kneeled down on the pavement, reverently uncovering his head, and baring his wrist, pricked it in many places with a needle which he drew from the lapel of his coat. Taking a paper of salt from his pocket, he rubbed some of it among the blood, and offered it as a votive offering to the sun. I made off as fast as possible.

'At that time the Academy holidays were often on a Monday, and as the Justiciary Court sat on Mondays, I often went there; the doorkeeper, having been butler to a relative, always let me in. It was then held in a close, dingy room, entering from the Parliament House, near the present door, leading to the Advocates' Library. Going there some time after the occurrence I have described, to hear the trial of a man who had split the skull of an old woman at Cramond —widow Geddes—without any ostensible cause, I was astonished to recognise in the panel at the bar, my friend, the sun-worshipper. A plea of insanity was set up in vain. He was executed at Edinburgh, on 21st January 1832, and his body was the last sentenced to be handed over for dissection.

II.

EDINBURGH SIXTY YEARS AGO.

THE years of school attendance at the Academy passed away, ending in July 1832, and college life at the Edinburgh University was about to begin, but before we follow him into that wider field, some notes must be given on the outward aspect of the city of Edinburgh in his boyhood. There is no part of these early recollections on which he seems to dwell with greater pleasure, and they are given at some length as affording interesting glimpses into his own mind and character.

'When the family came to reside in the south side of the Royal Circus (1821), the opposite or north side was not yet built, nor St. Stephen's Church, nor Cumberland Street, nor any of the streets to the north, and from the windows of our house there was a clear view of the Firth of Forth, with a man-of-war, called the "Guard-ship," in the offing. Towards Stockbridge again,

you first came to the little village of Spring Gardens, conspicuous in which was the curious house where David Roberts, the artist, first saw the light in 1796. The lands of St. Bernard's, where the crescent of that name and adjacent streets now stand, were the policies of Deanhaugh, the seat of Sir Henry Raeburn. They were approached by a wide wooden bridge, stretching over the Water of Leith, between what is now Saunders Street and Dean Terrace. On crossing this bridge you entered the grounds under an arch formed of a whale's jaw, and there, beneath the trees that seemed to my childish eyes to be large as "those of the forest primeval," and on the grassy parks that seemed boundless in extent, we would disport ourselves in the country, refreshed with curds and cream from a neighbouring dairy. At the western end stood a tower, built about the end of last century by a Walter Ross, and yclept "Ross's Folly." It was composed of stones of remarkable edifices that had been pulled down, and in those days of neglect, antiquities were little cared for. There were there, I believe, stones from the old Heart of Midlothian, and even

portions of the Cross (?) of Edinburgh. This tower I do not recollect. One particular stone belonging to Mr. Ross, and its fate, I do however remember. It was a huge boulder-looking stone, about 10 feet high, roughly hewn into some semblance of the human form, and it lay at the end of Ann Street, looking grimly down at the Water of Leith below. Its gigantic size and hideous appearance had probably saved it from the hand of the spoiler, when Ross's Folly disappeared. And yet this stone had a history as remarkable as any of which that grotesque structure was composed.

'About A.D. 1650, after his victory at Dunbar, Cromwell was quartered at Moray House, in the Canongate, now the Free Church Normal School, and exercised his gifts of preaching to such effect in St. Giles' Churchyard,[1] as to ingratiate himself with the civic dignitaries, who resolved to erect a statue to his honour, near the spot where he had exercised these functions. A block of stone, rough hewn in the quarry to save the sculptor labour, was acquired, and duly landed on Leith

[1] [Pinkerton's *Scottish Gallery.—Lord Cardross.*]

Sands; but, alas for the changes of this changeful world! before the stone came into the sculptor's hands Cromwell was dead, and the Stuart dynasty restored. The Magistrates of Edinburgh, neglecting the stone still on Leith Sands, despatched the town-clerk to convey to Charles II. assurances of their never-failing loyalty, with what was more tangible and real, although in his hands quite as evanescent, the sum of £1000. Further, it was resolved that his statue, cast in lead, should be put where it still stands, on the spot intended to have been sacred to the pulpit gifts of Oliver Cromwell.

'In 1788, Walter Ross acquired the stone still lying on Leith Sands, and brought it to Edinburgh. When the "Folly" was pulled down it lay, as I have said, overhanging the river, until 1826, when three pupils of the Edinburgh Academy, greatly my seniors, tilted it over into the Water of Leith, where in his fall poor Oliver was broken into a thousand fragments.

'The mention of Oliver Cromwell, and the almost deserted or destroyed village of Spring Gardens, leads me to speak of another village which has now disappeared, where he seems to

have had his head-quarters before the battle of Dunbar—I mean Old Broughton. As I remember it, it stood in the centre of a square, bounded on the north by London Street, east by Broughton Street, south by Albany Street, and west by Dublin Street,—a space now occupied by the Broughton Market, Barony Street, and other buildings.

'As children, we were frequent visitors there, and knew it well, being often taken surreptitiously by a nurserymaid who had relatives living in it. I well remember my childish admiration for some houses approached by outside stairs, with bright green doors and polished brass knockers, equalled by the terror of the grim old jail of the Barony, with the stocks still standing in front of it, and a yet more mysterious dread of a dilapidated building, called "The Witches' Howf," whence our veracious nurse assured us would issue old women riding on broomsticks, who would run away with us if we ever revealed to our parents that we often spent the hours in a close room at Old Broughton, during which they thought we were inhaling the sunny air of Comely Bank, or imbibing the sea-breezes on the grassy shores of Trinity.

'But let us return to Stockbridge. From the village of Spring Gardens, with which Stockbridge may be said to commence, ran a steep narrow lane—a kirk and market road to the West Church, the parish church of Stockbridge. It still survives as Church Lane. Wemyss Place and all the streets to the west of it were then unbuilt. Lord Moray's policies, surrounded with trees, were then unbroken, although building there must have been commenced about this time, for I remember playing in the saw-pits, where the wood for the houses was being prepared. What is now the West Heriot Row Garden was then a private garden of the Earl of Wemyss, surrounded by a hideous brick wall. Lord Wemyss' house was, and still is, in Queen Street, opposite. What are now the other gardens, between Heriot Row and Queen Street, were then open fields, not over green, and much intersected, as the Meadows are too much now, by diagonal footpaths, made by pedestrians taking short cuts in various directions.

'I have said that Moray Place and the sumptuous squares to the west of it were then unbuilt. The Dean Bridge was not dreamt of, and I well

remember that the village of Water of Leith, now so conspicuous from that bridge, was then unknown to many of the inhabitants of Edinburgh; indeed, so late as 1832, when cholera first visited us, and early cases were reported from that village, Edinburgh was full of enquiries as to where it was, many sites being assigned to it between the Pentland Hills and Leith Harbour.

'Long after the time I speak of, when the St. Bernard's grounds were well built over, I was walking with my father across the then new bridge, which is carried over the Water of Leith, at the west end of India Place, when we met Mr. Raeburn, the proprietor. My father complimented him on the new bridge, and the convenience it was to the inhabitants. "You will soon see another," said Mr. Raeburn, "between Doune Terrace and Ann Street. Mr. Learmonth has acquired the Dean property for feuing purposes. He must have better access to it, and I only can give it him through Ann Street. He thinks my terms high, but he must come in to them." "Take care," said my father, pointing with his cane to the high ground at Randolph Cliff; "he will throw a chain suspension bridge

across there." "That is impossible," said Mr. Raeburn, emphatically. A few years more, and, as often happens, the impossible was the thing that took place, and the deep chasm was spanned —not by a suspension bridge for foot-passengers, but by the solid and beautiful structure over which the great north road is carried. Before that, the road descended the hill by Lynedoch Place to Bell's Mills, and reascended between the Orphan Hospital and John Watson's Institution. At an earlier period it descended the still steeper road to the village of Water of Leith, reascending again in front of where the entrance to Dean Cemetery now is, and then descending to the road between Comely Bank and Craigleith Quarry.

'Craigleith Quarry! What a busy scene it was in those days, for in its rocky bosom lay buried the future extensions of Edinburgh, which were being made as rapidly available as possible. It then looked like a gigantic bee-hive, full of busy workers.

'Between Heriot Row on the north, and the line of Princes Street on the south, few changes have taken place, except that the dreary monotony

of George Street and the shabby gentility of Princes Street, then wholly occupied by private residences, have been effectually removed by the transformation of the older buildings into handsome shops and other erections, by which these streets are now adorned. The greatest change here is on the Earthen Mound—that hideous mole which, as I have described Craigleith Quarry as yielding its contents for the erection of new houses, so I must describe the Mound as receiving the earth dug out of their foundations. At first it was merely intended to lay down a sufficient quantity of earth to give a dry footing to those who wished to cross the swamp of the Nor' Loch at this place, but it was found a convenient *free toom*, and ere long acquired its present proportions. Neither the Royal Institution nor the Royal Academy then beautified its surface.

'A circular wooden building, in which there were permanent displays of panoramas, stood, until lately, near its top, surrounded by wooden sheds for various purposes. It was much beloved by the children of Edinburgh, for there congregated caravans of wild beasts, shows with giants and dwarfs, and all those wonders which never

appear in Edinburgh now, but are relegated to country fairs. There I remember seeing the lions, "Nero" and "Wallace," after they had come through the disgraceful exhibition at Warwick. A few of the dogs who had survived the calamity were exhibited along with them; and "Nero" was so quiet that visitors entered his cage, and handled him freely. That sight, however, I had nearly lost in an amusing way. We were sent, all small children, with our governess, to whom strict injunctions would be given to take care we were exposed to no danger. We had ascended the wooden stairs, the preliminaries of payment had been settled, and we were about to enter the interior, when the timid lady enquired, "They are all in cages, I hope?" "Cages! No, ma'am, what would them do in cages? Them walks about." "They will be then chained," suggested our friend. "Chained, ma'am," replied the keeper, "what for would you chain them. Them be as quiet as you, I reckon." It turned out we had gone to the wrong caravan. The one to which our money had been paid exhibited a giant, a dwarf, a fat boy, and a living skeleton, none

of whom certainly needed restraint. It ended, however, in our seeing both caravan loads.

'The open ground to the east of the Mound, now so beautiful, was then—except at the extreme east end which was occupied by the vegetable and fish market, a large square surrounded by booths—a rugged haugh with untrimmed grass sorely trampled down, a place into which the wind blew the lighter refuse of the streets, and into which no one seemed to object to what was heavier being thrown. The Mound itself was divided longitudinally by a wall pierced with manholes, which enabled passengers to obtain shelter by taking the lee-side, in whatever direction the wind blew. It was a great place for beggars exhibiting their mutilations and sores, while the walls were freely used for the exhibition of birds in their cages, chapbooks, boot-laces, and other small wares.

'To reach George Square you had then to descend a steep close from the High Street, and ascend another, for George IV. Bridge was not built. Argyle and Brown Squares, with Society and George Square, were all of an earlier date than any part of the New Town. Dr. Chalmers'

first house in Edinburgh was in Argyle Square, now wholly removed to make room for the Industrial Museum. His second, still standing, was the corner house of Society, overhanging what is now Chambers Street.

Lord Glenlee, whose house was the one which occupied the centre of Brown Square, now 31 Chambers Street, used, fully robed and wigged, to find his way to the seat on the bench by the closes I have described.

'Lauriston then contained many old-fashioned, commodious mansions, with capacious outhouses and parks stretching down to the Meadows. On the south side of the Meadows, again, were similar houses, each, however, having its garden, between which and the South Meadow Walk ran a ditch covered with green slime, over which each house had its plank or ornamental bridge.

'South of that, where the streets of Grange now stand, were the parks attached to the Grange House, the seat of Sir Thomas Dick Lauder, a noted political character and interesting author, who lived to record the first visit of our beloved Queen to Scotland. Access could

be obtained to it by the Lovers' Lane, which still exists, although sadly changed from what I remember it, when, flanked by pretty green fields, we went there to gather the first hawthorn, and inhale the scent of its fragrant blossoms.

'By this lane, too, we could obtain access to Blackford Hill, and enjoy the view from its summit, so beautifully described by Sir Walter Scott—

> '"Still on the spot Lord Marmion stayed,
> For fairer scene he ne'er surveyed,
> When sated with the martial show
> That peopled all the plain below,
> The wandering eye could o'er it go
> And mark the distant city glow
> With gloomy splendour red," &c. &c.

'While to one who stands on Blackford Hill the more distant prospect remains unchanged, how different now the scene at its foot. The Boroughmuir, then large enough for the evolutions of the army with which the King marched to defeat and ruin at Flodden, now occupied with houses, the very Borestone on which the staff of his standard was placed, built into a garden wall, and Bruntsfield Links, though sorely encroached on, all that is left of that wide

expanse. And nearer the hill still, line upon line of streets now cover the green pasture lands of the Grange. The old Chapel of Saint Roque has disappeared, and little remains of the Nunnery of Saint Catherine of Scienna, the last religious house founded by bull of the Pope in Scotland before the Reformation.'

Such was the Edinburgh of Alexander Wood's boyish days, on the reminiscences of which, to the last, he loved to dwell.

III.

STUDENT LIFE—UNIVERSITY OF EDINBURGH.

In 1832 he entered the University, and took the usual course in the Faculty of Arts, with the single exception of the Class of Rhetoric, which happened to be vacant—a circumstance which prevented his applying for the degree of M.A. As these Arts classes were attended partly during his medical course, he could not stand so high as he would otherwise have done among students who were giving all their time to literary or philosophical work. But that he held a good place is shown by his certificates. One professor, who was usually by no means lavish of praise, speaks of his abilities and proficiency; and another, of the credit with which he acquitted himself in the public examinations. While attending Professor Dunbar's advanced class, he carried the first prize for an essay on a "Comparison between the Greeks and Romans in their Literary and Philosophical character."

It was to the study of medicine, however, that his strength was given. Among the professors who then adorned the medical chairs in the University, there were men of whom he was accustomed to speak in terms of the highest respect and admiration—of Dr. Alison, for example, who held the chair of Theory of Physic; of Professor Syme, who held that of Clinical Surgery; and of Dr. (afterwards Sir Robert) Christison, who held the chair of Materia Medica. With the last of these he frequently came into conflict in after years, but he was ever ready, in the most generous spirit, to do justice to the high qualifications of his former teacher.

Of the extra-academical lecturers there are two to whose teaching he was specially indebted. The first was John Scott Russell, the eminent engineer, 'whose kindly notice of me,' he says, 'in boyhood, ripened into a friendship which was only terminated by his death. He lectured in what is now a New Jerusalem Church, opposite the gate of the Old Infirmary, and it was the delight of my friends, the Messrs. Muir, and myself, when students at College, to assist in preparing the apparatus for his lectures. At that time

also, he was constructing his carriages to run by steam on common roads, in the garden of an old-fashioned house, now built over at the corner of Fountainbridge and Grove Street. I had the honour of being on the box-seat of the first of these carriages that sallied forth from that yard, and ran along Princes Street. They afterwards performed a regular service between Glasgow and Paisley. Mr. Russell, however, got into logger-heads with the Road Trustees, who laid the road with coarse metal. The wheels of one of his carriages gave way, and the body falling on the boiler crushed it. Several of the passengers were injured, and the scheme abandoned.

'He was the discoverer of the wave theory, on which all the fast American clippers were built, and also the builder of the Great Eastern Steam-ship. He had a great deal to do with many of the most admired arrangements of the Exhibition of 1851, and almost his last work was the dome of the exhibition building at Vienna—a triumph of architectural skill. One of the arrangements suggested by him he was very proud of. It was well known that on the opening day pickpockets from all quarters of the world would be present.

How could they be prevented from exercising their vocation? Mr. Russell suggested a plan which was adopted. A large square apartment, fenced in like an old-fashioned church pew, was provided. Detectives from all places being present, indicated to the officials suspected characters, who were politely shown into this case, and left to exercise their ingenuity upon one another.'

Another of these outside lecturers was the celebrated anatomist, Dr. Knox, 'who was,' he says, 'the ugliest man and the best lecturer I ever heard. Dr. Knox, Sir Charles Bell, the Duke of Argyll, and Mr. John Scott Russell, I would mention as the men who have or had the greatest power of explaining abstruse subjects to popular audiences; while I would refer to a budget speech of Gladstone's, of which I have heard several, as unequalled in the facility with which difficult financial questions were made clear, and a human interest thrown over columns of figures, usually a dreary enough subject.

'Knox, I have said, was an ugly man, his face deeply pitted with small-pox, and blind of an eye. He was not only a good lecturer, but was most thoroughly aware of it, and has been heard to

say in his class-room, "Gentlemen, there are only two men who know how to lecture—myself and Sir Charles Bell." He was a perfect master of sarcasm, and too powerful a man to be liked by opponents. To the University Professors he was especially obnoxious, as he drew away large numbers of students to his lecture-rooms, while he was ostracised for his connection with the Burke atrocities; of which, however, I believe he was quite innocent. I remember on one memorable occasion seeing the whole of the leaders of the Royal Society attempt to put him down at a meeting of that body. One after another rose in turn to flout at him. With imperturbable temper, and a contemptuous smile, which I shall never forget, he received each attack, and, replying in one short, sharp, stinging sentence, sent each assailant limping away thoroughly discomfited. His introductory lecture each session was always crowded, for in it he usually exercised his full powers of sarcasm on the unlucky objects who fell under his ban.

'On one occasion, a Dr. Shirreff had advertised his intention of commencing to teach anatomy by means of plaster casts, which, as he informed his

students in bills, would save them the trouble and disagreeable duty of dissection. The occasion was too tempting for Knox, and every available part of his large class-room was crowded before the hour, to hear his "introductory." After long and impatient waiting, two stout porters entered, carrying what appeared a large, almost shapeless, mass of plaster of Paris. They were followed by Knox, carrying gingerly, between his finger and thumb, a small glass tube containing an anatomical preparation. Holding this up, and pointing to it with a well-acted look of admiration, he commenced his lecture with, "The human ear, gentlemen! the human ear as made by God Almighty!"—then, changing his expression to one of ineffable disgust, he pointed to the plaster cast with the words, "The human ear as made by Dr. Shirreff! Dr. Shirreff!" and then followed a brilliant lecture, sparkling with sarcasm. He always met his class dressed as for a ball, his index finger, with which he had to point out various facts, sparkling with diamonds. Years afterwards, when we were colleague lecturers in the Medical School, a new teacher gave his first lecture, and we were both present to hear him.

As we came out, Knox asked what I thought of the performance. I rather indicated a favourable opinion. "Won't do," said Knox, "no sense—lectures in tartan breeches."

'It was commonly reported that he never entered a church. I can testify that he was once at least under the roof of one; for on the memorable 18th of May 1843, I had followed the heroes of the Disruption to Tanfield, and seen the Free Assembly constituted. A friend proposed that we should return to St. Andrew's Church, and see how those left behind were getting on. On ascending the stair to the gallery, whom should we meet, like a bird of ill omen fluttering down, but Knox. Jerking his thumb over his shoulder toward the sadly thin benches, he said, "Won't do, won't do; *caput mortuum!* soul fled!" I never saw him but once again. He left Edinburgh, and sank lower and lower in the social scale,—a sad example of how little mere talent without moral principle can do for a man.'

Some of these notices serve to show the keen zest with which Alexander Wood entered into the incidents of University life. 'Much might be

recorded of the professors in the "30's," and of the students, many of whom have since been more distinguished than their teachers, but I forbear. Nor shall I be tempted to enter into the details, of which few are conversant, of that memorable day, in 1838, when the Lord Provost lost his head, and called in the military to aid the civic force, and the sacred quadrangle of the College beheld itself, for the first time, desecrated by a "thin red line" of British soldiers, while its walls re-echoed to the command, "Make ready, present," though "fire" was reserved. Neither need I recite any of the thousand and one pasquinades which the event called forth; nor of the trial, when a batch of students were brought to the bar for mobbing, rioting, etc., and defended by two of the foremost counsel then in the Parliament House—Patrick Robertson, afterwards "Lord Robertson," and Robert Whigham—and acquitted.'

The benefits of a University training, it is well known, depend largely on those college debating societies, in which the talents of the students are first brought fully into play. All who knew Dr. Wood in after life will readily believe that, in these discussions, it was no secondary place

which he held. At first he joined the Classical, 'one of the most select debating societies then existing, and which was regarded as a stepping-stone to the Speculative. Among the elder members, who still occasionally attended, were Lord Moncreiff and Samuel Warren, the author of the *Diary of a Late Physician*, *Ten Thousand a Year*, etc.

'I did not join the Speculative Society; but, having decided to make medicine my profession, became a member of the Royal Medical Society, then on the eve of celebrating the hundredth anniversary, under the presidentship of Dr. Carpenter, the physiologist, at that time a student in Edinburgh, who still survives' [1883].

In this Society the ablest medical students came together to train themselves for their future career. The speaking was of a high order, as the present writer can testify, having on one occasion been present as a listener, and the office of senior president was, and still is, the highest honour which a medical student can receive at the hands of his fellow-students. It shows the distinguished position which Alexander Wood was already beginning to take, that twice he was

raised to the presidentship by the votes of the members.

At last, after a five years' course of medical study, he took his degree on the 1st of August 1839, and was "honourably distinguished in the list of graduates."

Among the reminiscences of those days there are some which show the interest he was already beginning to take in ecclesiastical and political movements.

'In 1826 we had the first of the memorable controversies which have raged in Edinburgh during the last sixty years—that on the propriety of the Bible Society circulating the Apocrypha with the canonical Scriptures. The Rev. Dr. Henry Grey, a man of most refined and gentle manners, and a sweet persuasive, preacher, posed as the champion of the English Bible Society, by whom the Apocrypha had been circulated, while Dr. Andrew Thomson, the minister of St. George's, one of the most effective of public speakers, denounced it. Public meetings were held, and pamphlets and caricatures were scattered broadcast. I remember the crowds round the print-shops, where the last caricatures issued were exhibited,

in one of which Dr. Grey was represented by the steeple of St. Mary's, Bellevue Crescent, of which he was minister; and Dr. Thomson by that of the dome of St. George's, Charlotte Square, each having a face with their likeness upon it—not inapt representations of the physical characteristics of the two men.

'In 1829 the question of Catholic Emancipation came to the front, and I got into a corner of the Assembly Rooms at the celebrated meeting, held on 14th March of that year, when the leading citizens of Edinburgh assembled to petition in favour of the removal of the disabilities under which the Roman Catholics laboured. Never probably had a meeting in Edinburgh caused such excitement. Never certainly was such an assemblage of men of mark of both political parties gathered together. One shilling was charged each person for admission, and over 1500 shillings were paid, although the doors were carried at a rush by the crowd who had long besieged them outside, and many got in without payment. Sir William Arbuthnot was in the chair; and among the speakers were the late Lord Moncreiff, Lords Cockburn, Jeffrey,

and Murray; Dr. Chalmers, Sir Alexander Maitland Gibson, and Captain Basil Hall; and powerful letters in support were read from Dr. Andrew Thomson, who was prevented being present. On 5th March 1829 Sir Robert Peel, then Home Secretary, had, in a speech of unusual length, indicated the change of front which led the Conservative party to introduce and carry the Catholic Emancipation Act. In this year appeared the *Life of Isabella Campbell*, of Fernicarry, Roseneath, followed by the Row controversy. Dr. Chalmers at that time resided with my father when in Edinburgh. We thus heard a great deal more than we would otherwise have done of these matters. On one occasion he was called away from the dinner table by some one who urgently wanted to see him. On returning, with a half-puzzled, half-amused expression, he handed my mother a piece of paper covered with cabalistic signs, saying, "Mrs. Wood, you have heard of the unknown tongues, this is a specimen of the unknown writing." Honest man, he was a good performer in unknown writing himself. It is reported his father used to say, "Here's a letter from Thomas, we

maun just keep it till he comes to us to read it."

'I was present at Campbell's deposition by the Assembly, at a meeting held in the Tron Church. I forget the exact year, I think about 1831.'

'In 1831 we had the memorable riots—only quelled by a detachment of cavalry charging the mob with drawn swords—occasioned by the Town Council, in whose hands the election of Members of Parliament then was, choosing Henry Dundas, afterwards Mr. Christopher, instead of the popular candidate Jeffrey. Provost Allan was almost killed, and had to take refuge in a shop in Leith Street, and the house of Mr. Dundas of Arniston, next to what was then the British Hotel, now one of the Merchant Company's Schools, had its windows broken, the special constables were stoned, and the dragoons unable to act effectively.'

'Then came the Reform Bill, with its illuminations, and rejoicings consequent thereon, and the smashing of the windows of those who refused to light up.

'Then the return of Jeffrey and Abercromby, and their being chaired. Never shall I forget

the look of abject terror which pervaded the usually tranquil face of the future Speaker of the House of Commons, as he was dragged through the streets on a very shaky erection covered with buff and blue. Evidently the fact most borne in on his mind was not the pride of the hour, but the remembrance that pride may have a fall. His colleague bore his trying honours more philosophically.

'In 1833 the country was agitated on the question of Slavery. A hired lecturer, Mr. Thomson, came down to Edinburgh—a man of eloquence and power, and many of his addresses against Slavery I was privileged to hear. At one of these an amusing scene occurred, of which I was a witness. A West Indian proprietor, resident in Edinburgh, and well known there, stung by some of the charges brought against them by the lecturer, rose white with rage, and gave him the lie. Thomson saw at once the opportunity, and calmly invited him to the platform, and afterwards requested the unsympathetic audience to hear him. The poor West Indian was no match for the cool practised debater, and after spluttering and stammering for a short time, he

beat a retreat, affording Thomson an admirable theme for his lecture. The slave-owners hired an orator called Borthwick to oppose Thomson. He too was a fluent speaker and a good debater, but he had a bad cause.'

IV.

EARLY PROFESSIONAL LIFE.

The time had now come when Alexander Wood must enter on his life work, and it was natural that he should choose as his field the city of Edinburgh, to which he had so many ties. At the outset he became one of the Medical Officers of Stockbridge Dispensary and Lying-in Institution, and afterwards of the Royal Public Dispensary of the New Town. Work soon began to accumulate on his hands, and the experience which he had gained by a long course of attendance in the Infirmary was thus greatly increased. But while he threw himself with characteristic energy into his work among the poor, it was not long till his skill as a physician was recognised by those of a higher social standing, and his practice among the general public began steadily to increase.

In 1841 he commenced as Lecturer on the Practice of Medicine in one of the extra-

academical classes. His first lecture was delivered on November 3. The Rev. Dr. Muir, of St. Stephen's, writes, the previous evening, to express his great regret that he cannot be present: "I shall follow you with my good wishes. Your success in this, and in all your professional labours, I never can doubt."

It is well known that much of the fame of Edinburgh as a medical school is due to the distinguished men who have at various times taught these classes outside the University. When Dr. Wood entered on his course, he soon began to attract general notice. To illustrate his lectures he secured the museum of one of the most eminent of his predecessors, Dr. Mackintosh—a collection "well known to be rich in almost every kind of diseased structure," and especially remarkable for the beautiful drawings which it contained, to which Dr. Wood was continually adding. His brilliant gifts as a public speaker were of great service; but not relying on these, he devoted his time and talents unsparingly to the preparation of his lectures, resolved to the utmost of his ability to do justice to the students whose course of study he was

conducting. Six large portfolios of MS., which now lie before us, are visible proof that lecturing was to him no routine work. Sometimes rising in the early morning, sometimes sitting far into the late hours of night, he soon showed that it was no superficial or commonplace treatment of the subject that would satisfy him.

But while the substratum of his lectures was the solid information which they contained, his mind had far too much original force to allow of his being a mere dispenser of information at second-hand. His gifts of graceful elocution and clear exposition, as well as of incisive criticism, were continually in exercise. Severe in his remarks, where severity was required, he was no less a generous and admiring exponent of all that was good and true; and there are not a few of his former pupils who can testify to the happy and profitable hours which they spent in his class-room. What the students felt was the complete mastery he had over his subject; as one of them expressed it—"not tied down to his paper, but, when opportunity offered, launching forth into extemporaneous bursts of eloquence, raising his audience to his own pitch of enthu-

siasm." "I have, every day I live," another says, "to be thankful for the information I gained; and, above all, for the precise method of arrangement, without which knowledge, however abundant, is all but valueless." It was soon felt, in short, that a medical teacher of no common power had entered the field.

But while students were thus gathering round the lecturer, there were indications no less distinct of the opinion formed by the more experienced members of the profession. In November 1840—little more than a year after taking his degree—he was admitted a Fellow of the Royal College of Physicians; and it shows how rapidly he gained the confidence of his brethren, that, within the next twelve years, he was on four occasions chosen a member of the Council of seven, by whom the affairs of the College were and still are managed. In 1852 he was appointed Honorary Secretary; and in April of that year he was one of a deputation of two sent to London to represent the views of the College on the Pharmacy Bill. It is not often that in youth and early manhood any member of the medical profession has been able to attain such

a position in the esteem and confidence of the College.

In addition to his other work, however, in the class and in the College of Physicians, Dr. Wood soon began to take his full share in contributing to the literature of his profession. So early as 1839, he had a paper in the *Medical and Surgical Journal*, on a case of poisoning with corrosive sublimate. In 1844 he wrote on the "Pathology and Treatment of Leucorrhœa" (*Scottish Medical Gazette*); on the "Treatment of Acute Rheumatism" (*Northern Journal of Medicine*); on "Diseases of the Skin" (*Ibid*); on a "Case of alleged Luminous Appearance on the Hand and other parts of the Body before Death" (*Ibid*).

In 1845 he described "A Proposed Method of Treating protracted Mammary Abscess by the Breast-pump and Syringe" (*Ibid*); he wrote on "Miss Martineau's alleged Cure by Mesmerism" (*Ibid*); on the "Appearance of the Tongue as Diagnostic of Diseases" (*Ibid*); and on the "Treatment of Pulmonary Consumption" (*Ibid*).

During the same year, and in the same Journal, he had an elaborate series of six

articles on "Bright's Disease." In sketching the history of the discovery, he took occasion to refer to an "admirable paper" by Dr. Christison in 1829; and to a "masterly monograph by him in 1839, which proved that the Edinburgh School still kept its place in advance of modern pathology."

From the above it will be seen how soon he was prepared to take his full share in contributing to the literature of his profession, and to what a wide range of subjects his inquiries extended.

V.

HOMŒOPATHY.

But besides these papers contributed to the Journals there were certain subjects to which, at that early period, Dr. Wood was led to give special attention.

Fifty years ago the system of homœopathy attracted much more notice than it does now. The undue use of drugs had been prevalent in medical practice. Though there were not a few members of the profession who resisted this tendency, yet too many carried the system of overdosing to an immoderate extent. The introduction of the homœopathic system, therefore, may have been in some measure due to a reaction from this abuse. It relied on infinitesimal doses. The theory on which it rested was propounded by Hahnemann with no small ingenuity, and was supported by not a few specious arguments. To a considerable extent it found favour

with the public, and one of the well-known professors in the University avowed himself a convert.

In these circumstances Dr. Wood undertook a full examination of the subject, and in 1844 he published a treatise under the title of *Homœopathy Unmasked.* The subject was very fully discussed. Its history, principles, and practice were laid open, carefully examined, and its fallacies exposed. As might have been expected, the vigorous criticism to which the system was thus subjected roused the homœopathists, and called forth replies—anonymous for the most part—in which Dr. Wood was assailed in no measured terms. With these he proceeded to deal in a second treatise, the *Sequel to Homœopathy Unmasked,* which appeared during the following year. The controversy—as such controversies usually do—grew hot; but without going further into the subject, it may be enough to give, from Dr. Wood's correspondence, specimens of the opinions formed by some of the leading men of that day.

"I have read *Homœopathy Unmasked,*" Dr. John Lizars writes, "with the *Sequel.* I admire

much your manly independence in exposing such quackery, and consider you deserve the thanks of the profession for so doing."—30th July 1844.

"I have just finished the perusal of your *Sequel*, and think you entitled to great credit for the calmness and temper you have exhibited under circumstances of great provocation."—Dr. Pagan, 20th July 1844.

"I think the profession and the public much indebted to you for your exposure of the homœopathic humbug."—Sir George Ballingall.

Without multiplying such quotations, it may be enough to give the opinion of two of the ablest men in the profession—one of the highest authority in Edinburgh, and the other in London.

Dr. Abercrombie writes: "I have been reading your volume with much interest, and trust it will have much influence in putting down that miserable humbug."

Dr. Copland, whose *Cyclopædia of Medicine* was a book of the highest authority in its day, speaks in still stronger terms:

"Many thanks for your very able work on *Homœopathy*, and your full exposure of that im-

posture. I have read it with much interest. The thing is an abomination, disgraceful to those who practise it, and not to be contemplated without suggesting most humiliating ideas of human nature, and of the state of society in which it flourishes."—3 Old Burlington Street, 1st May 1844.

These extracts sufficiently show the view taken by his professional brethren of the service which Dr. Wood had rendered on this occasion. It must be confessed that almost unavoidably it brought on him in certain quarters no small share of odium. In debate, his method was to say honestly, in a straightforward way, what he believed to be true. If, as sometimes happened, his opponents took offence, he regretted the result, but he was willing to bear it for the sake of what he believed to be the cause of truth. In the foregoing extracts the general feeling of the profession has been sufficiently indicated. The medical journals, such as the *London Gazette*, the *Medical Review*, the *Northern Journal*, and others, were equally emphatic; and even literary periodicals, like the *Athenæum* and *Frazer's Magazine*, bore the strongest testimony to the

ability with which Dr. Wood had dealt with the subject. He had every reason to be satisfied with the result.

Connected with this there was the kindred subject of Rational Medicine to which he called public attention.

In 1849 the College of Surgeons opened an Extra-mural School of Medicine in newly-erected class-rooms, and Dr. Wood was called on to deliver the Inaugural Address, which he did in presence of a numerous audience. The lecture was afterwards published as a separate treatise, under the title of *Rational Medicine: a Vindication.* His aim was to defend the claims of medicine to the rank of a science carrying on its investigations, and establishing its conclusions, by strictly scientific methods. In the course of the discussion he was led to pass in review various points of immediate interest to medical men, and among these—in an Appendix—the subject of Mesmerism, in connection with certain statements of Miss Martineau.

The publication of this lecture at once attracted general notice. Letters of approval were received from all parts of the country, and

some extracts from these will show the esteem in which it was held.

'There never was a period,' says Dr. Cooke of London (24th October 1850), 'when the diffusion of rational principles was more important. It is really painful to observe how even sensible people have permitted themselves to become the dupes of chimerical views and measures, often imposed upon by false premises, and yet more frequently permitting disease to advance insidiously, whilst they are vainly, and perhaps boastfully, toying with their unavailing globules. . . . . I beg to present my thanks for your *Vindication.*'

'For myself,' writes Sir William Ferguson (4th February 1850), 'I shall always feel proud of my early association with the Royal College of Surgeons of Edinburgh; and I am delighted to perceive that the efforts of that College on behalf of the profession have the approbation and support of so able and zealous an advocate.'

'Truly in such times a paper like this was needed to warn the student from the many theories tempting him by their novelty. In my humble opinion you have not only done

this, but done it admirably.'—Dr. Jackson, 22d January 1850.

'The perusal of the Address afforded me much pleasure. The numerous glances, so to speak, which it contains towards that which is defective, and the suggestions as to the mode in which these defects should be supplied, tend to give the Address that healthy tone, both morally and medically, which admirably fits it for an introductory lecture. It is delightful to me, amidst the variety of paths taken by different labourers, to be able to observe, as I think I do, those distant lights which will, I think, at no very distant period, bring medical science under the full illuminating influence of inductive philosophy.'—Dr. Macilwain, London, 13th February 1850.

In still more decisive terms Sir J. Y. Simpson expresses himself:

'The able and eloquent contents of your handsome book I have perused with both pleasure and instruction. It is a decided step in the journey of the healing art to a title to confidence out of the limbo of haphazard, which some of its highest men have said it has long been doomed to.

'The mesmeric phenomena which I have seen —and especially the phreno-mesmeric—in circumstances which put collusion out of the question, have impressed me too strongly to leave me free to disbelieve their reality, or to judge between you and Miss Martineau; but thus much I can judge, that you have managed your argument admirably. (1849.) I have before had occasion to commend your eloquent style and language, which gives a pleasing popular character to even professional subjects.'

As to Miss Martineau, an eminent London surgeon, Mr. Burford Norman (14th March 1850), 'would wish to bear his testimony to Dr. Wood, as an entire stranger to him, in regard to what he conceives to be the very simple, lucid, and satisfactory criticism of Miss Martineau's case, and the supposed experience of Mesmerism.'

'Very many thanks for your admirable Address, which I have read with much pleasure. Miss Martineau, I think, should be much obliged to you for your forbearance in her case.'—Dr. Watt, St. Andrews, 24th July 1850.

Such were the terms in which this work was received by the profession. There was nothing

on which Dr. Wood felt more decidedly than his determination, so far as in him lay, to have medicine rescued from the quackeries and empiricisms by which it has too often been discredited, and to see it placed on the sure ground of rigorous scientific investigation. He was well aware of how much remained to be done in order to supply what was defective, and correct what was erroneous in the views of medical men; but his aim was to stimulate himself and others, and urge on the work that needed to be done; and it could not but be gratifying that the efforts which he had made, and the views which he propounded in the opening lecture, met with such general acceptance. In what light Dr. Wood's arguments presented themselves to non-professional readers the following letter from an intimate friend of his early days, Sheriff Cleghorn, will sufficiently show :—

"I thank you for your kind present of the Inaugural Lecture, which reached me when I was in bed with influenza. I was greatly delighted with it, both in point of argument and expression, and it had the additional charm of

relieving the tedium of the epidemic, which has now quitted me. I think you have successfully, and in an interesting way, shown the claim of medicine to be a science, and to be treated as such. I want much to see the new school."

In after life Dr. Wood still continued his contributions to the literature of his profession, sometimes in separate publications, but more frequently in the transactions of medical societies, or in papers which appeared in the medical journals.

Among the more important of these may be mentioned—

An article "On the Nervous Element in Disease"—(*Monthly Journal*, February 1853; Ranking's *Abstract*, vol. xii., p. 40). This was afterwards published separately, and "contributed largely to the recent change of treatment of these diseases."

"Acting for the Edinburgh College of Physicians," Dr. Wood "was instrumental in introducing many changes into the Lunacy Bill."

In 1855 he wrote his well-known paper, "On a New Method of Treating Neuralgia by Subcutaneous Injection." It appeared first in the

Edinburgh Medical and Surgical Journal of that year, but was afterwards separately published and translated into most European languages. The subject is more fully referred to, *infra*, section vii., p. 107.

"What is Mesmerism? An Attempt to explain its Phenomena." Edinburgh, Sutherland and Knox, 1851.

"Vaccination in Scotland as it Is, Was, and Ought to Be," 1860. The suggestions in this pamphlet "were avowedly followed by those who prepared the Vaccination Act for Scotland."

Dr. Wood was "the sole witness for Scotland, examined before the Select Committee of the House of Commons on Vaccination in 1871."

"Preliminary Education required by the Student of Medicine: A Discourse before the Harveian Society." Edinburgh, Oliver & Boyd, 1868.

VI.

EDUCATIONAL AND SABBATH-SCHOOL WORK.

During all these early years, however, there was another sphere of work to which he gave much time and thought. Like many earnest Christian men of eminence—the Chancellors, Lord Cairns and Lord Selborne, for example—he took a deep interest in the education of the young, both religious and secular.

From childhood he had the inestimable advantage of being brought up amidst the religious influences of a Christian home. In the *Memoirs of Dr. Chalmers* there will be found a reference to the time when Dr. Wood, his father, began to come under the power of decided evangelical religion.[1] Kilmany, where Dr. Chalmers resided, when he underwent his own great spiritual change, was not far from Cupar. He was a relative of Mrs. Wood, and was in close and friendly

[1] Vol. i. p. 480.

intercourse with the family. As might have been expected, his conversation and influence, while in the fervour of his new-born zeal, produced lasting effects on those with whom he had intercourse. All who knew Dr. Wood in after life were well aware of how unobtrusively, yet how consistently, for long years he took his part in the duties of the Christian life, and it need not be said how much his son owed to the example and influence of a father whose decision and weight of character were felt by all with whom he came in contact.

But not less was he indebted to his mother, whose mental gifts had been cultivated both in science and literature to an extent which at that time was far from common. A devout and earnest follower of Christ, she commended the truth by all that was amiable and kindly, and was regarded by all who knew her (and especially by those who knew her best), as a bright example of Christian excellence in its most attractive form.[1]

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[1] Already in early life she had become decided in her views of evangelical religion, and how intelligently she could state the grounds of her belief may be inferred from what Dr. Chalmers

A single extract will show in what spirit her influence was used. Shortly after Alexander entered on his medical studies Mrs. Wood had gone to Fife, and wrote from Elie, 30th August 1834 :—

"I would have liked to have had you with me, but I am quite sure that it is much better for you to remain where you are. Few students have the advantage of such a father, so willing and so able to instruct them, and I look upon it as a peculiar advantage just at this time that he is devoting himself so much to you. You will afterwards feel the advantage of it, and I have no doubt will look back in after years to this

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says as to the benefit he derived from her conversation at the time of his own change. It was no slight service to have, in some measure, aided such a mind in the crisis of his spiritual history.

In 1811 he was on a visit to his father, and makes the following entries in his *Journal*:—

"*January 28th.*—Miss Mary Wood called and spent the day with us. We had much conversation about religion; and, O God! may I grow in faith and charity.

"*January 30th.*—I am certainly obliged to Miss Wood. Through her I have enlarged my observations on religious sentiments. I have imbibed a high respect for the peculiar doctrines. I feel more cordially than ever that my sufficiency is of Christ, and that faith in Him is the most comprehensive principle of practice."—*Memoirs*, vol. i., p. 201.

summer as one of the first importance, and rejoice that so much of it has been devoted to study with your father. You should endeavour to meet his instructions with alacrity, and thus prove to him that you are conscious of your great advantages, for I need not tell you how much more pleasantly labour proceeds when hearts are united in it. Your profession is unlike most others in this, that as by lengthening life you may save the immortal soul, every energy of mind should be given to the study and the practice of it, keeping in mind that even a clergyman, in many instances, must yield to you in usefulness, as you can gain admittance where he is excluded. Think seriously of this, my dear boy, and pray God to enable you to turn your profession to the noblest ends."

She died in 1864, after an illness of severe and protracted suffering; and I remember her son remarking how mysterious it was, that of all the deathbeds he had seen as a physician the two most distressing cases of protracted suffering were those of the two holiest and most saintly Christians he had ever known, one of them his own mother. Nothing was more

marked than the influence she had over him to the end of her life.

On coming to Edinburgh the family had placed themselves under the ministry of Dr. Gordon, then in the fulness of his power as a preacher. Seldom has the pulpit exercised such commanding influence, and it was no common benefit that Alexander Wood grew up under such a ministry. When in long years after, Dr. Gordon died—1853—of all the tributes to his memory which appeared in the local press, that given in the *Caledonian Mercury*, and written by Dr. Wood, was regarded as by far the best and most generous estimate of one of the most outstanding men among the ministers of his day.

From an early period, as we have seen, Alexander Wood began to take an interest in the religious movements of the time. 'I think it must have been in 1828 or 1829,' he says, 'that the Rev. Edward Irving delivered a course of lectures on prophecy in Edinburgh, at six A.M. They must have been no ordinary lectures that would make a schoolboy get out of his bed to attend them at that hour, having to be at school at nine A.M., still I

missed few of them, and I remember many of them yet.' Irving was indeed no common lecturer, but it must be added he was no common schoolboy who would be drawn to give attendance under such circumstances. 'Edward Irving,' he continues, 'whom I often saw, was a man of striking appearance. Towering in height above most men, with long flowing black locks and a squint, he must have attracted attention even when unknown. Our own minister, Dr. Gordon, at that time lived in one of those large self-contained houses in Lauriston of which I have spoken. The house still stands, but the stable and grounds have disappeared. After entering the gate, which was at the back of the house, you had to pass between the gable and the stable to reach the front door. At the stable door was a kennel, with a large Tweed retriever. I don't think Dr. Gordon quite approved of my attending these lectures, for he told me very emphatically, "my dog barks at all beggars, but Mr. Irving is the only gentleman to whom he ever evinced displeasure!"'

The first Christian work in which Alexander Wood engaged was in connection with the Sabbath-

school carried on by Dr. Muir of St. Stephen's, whose sons were his bosom friends. There may be some still alive who remember the humble premises in a lane between St. Vincent Street and North-West Circus Place, where the school was held, before being removed to a more spacious building in Brunswick Street. The superintendent under Dr. Muir was Mr. Thomson, a devoted Christian teacher. It was there Dr. Wood first took part in Sabbath-school work, and as in everything in which he engaged it was done with all his heart. Not only was religious instruction imparted, but the welfare of the children in other respects became the object of his anxious care. He knew them not only in school, but in their homes, his object being their highest welfare. Long afterwards he watched over them, and in not a few cases aided their advancement in life.

While this was going on the great conflict which ended in the Disruption of 1843 was in full course. As Dr. Gordon, to whose congregation the family belonged, was one of the leaders in the movement, they naturally took a deep interest in the discussions of the Ten Years'

Conflict, and the evangelical majority, which afterwards formed the Free Church, had no more decided supporters.

It was about this time, at the outset of his professional career, that he saw it to be his duty to attach himself to the congregation (then under the ministry of the Rev. A. Brown) in the district of St. Bernard's, where so much of his professional work among the poor was carried on. Soon afterwards he was chosen an elder, and was associated in the Kirk-Session with Mr. Murray Dunlop and other men of high standing. While seeking to discharge the duties of the eldership, and to advance the welfare of the congregation, the chosen department of work to which he devoted his energies was the education of the young.

The Free Church, it is well known, was compelled after the Disruption to take a prominent part in providing for the education of the country. All the teachers who held Free Church principles were expelled by the Established Church; and, having thus lost their situations, work had to be found for them. It so happened at that time that Scotland, while living on the reputation of

the past, was far from being a well-educated country. Carefully prepared statistics showed that at least a hundred thousand children were growing up, either with no education, or with none that deserved the name. It was difficult for the Free Church to take on herself a share of this work in addition to her other burdens, but she was compelled. When the teachers who held her principles were cast out, she had to find them employment, and the result was that her education scheme was set up, which soon made itself felt all over Scotland in such a way, that both in the number of its pupils and in the high educational results obtained, it took a prominent position among the institutions of the country. The case of St. Bernard's is a fair example of how this was brought about. The congregation of St. Stephen's, under the ministry of the well-known Dr. Muir, had been laudably zealous in the cause of education, and had a flourishing day school, as well as that Sabbath-school to which we have referred, where Dr. Wood began his work. Some of the teachers in the day school held Free Church principles, and having, as in so many other cases, lost their

situations, the neighbouring Free Church congregation of St. Bernard's naturally came to their aid. A school was opened in which they were employed, and, as one of the directors of that school, Dr. Wood found a congenial field in which he took the deepest interest. Fortunately we have some reminiscences furnished by Mr. Dingwall, the head-master, in which Dr. Wood's zeal and energy are made apparent.

It was in no narrow-minded spirit that he took up this work.

"Contiguous to the site of St. Bernard's Free Church a large space of ground was bought, mainly through Dr. Wood's personal exertions, on which was built the Northern District School. One of the elders wished it to be called 'Free St. Bernard's,' but the Doctor resisted. Strong Free Churchman though he was, he said the school must not be confined ecclesiastically. It is to be more than a church institution. In Stockbridge there is scope enough for a large school, but even 'Stockbridge' has more of the local appellation than is required; let us call it the 'Northern District School.' And so from 1844 it continued to be

called till long afterwards, when it was merged in the spacious Board School erected in the immediate neighbourhood.

"Few institutions of the kind had such a directorate of men, conversant both with the theory and practice of teaching, as this school then had. Among others there were the Rev. A. W. Brown, Mr. John Hunter of Craigcrook, auditor of the Court of Session; Dr. Alexander Reid, rector of Circus Place School; Mr. John Menzies, etc.; but the one to whom all deferred was Dr. Wood. My own introduction to him dates from a Monday morning in 1846, when I got a message from a young man, written in that bold, round, almost perpendicular style with which afterwards I was to be so familiar. 'Dr. Wood's compliments, and would you oblige him by coming to Henderson Row? He has sent a cab, so that little time may be lost.' On being brought into one of the rooms where a class of youngsters was assembled, a tall gentleman, dressed, I recollect as if it were yesterday, in a black surtout coat, pure white trousers, with two or three fern fronds and a beautiful flower in the left lappet of his coat, came from the far

end of the room, shook hands, and simply said, 'Will you take this class for a few minutes? The question in usual course is Christ as our King.' We had gone on barely five minutes, when, on getting what I thought to be a clear and simple answer toward the down end of the class, I said, 'Go up a dozen places.' I immediately added, turning to the Doctor, 'Perhaps you don't give and take places.' 'Well, we don't in our religious lessons as a rule, but that will do. Do you know any person in Edinburgh?' I said, 'Mr. Gibson and Mr. Oliphant.' 'Two better men you couldn't know,' and in a quarter of an hour from my entering the school I was engaged as one of its teachers. I stipulated that I should be allowed to attend the University. One of the three other gentlemen who were present demurred to this, when the Doctor said, 'Yes, we will let him, though I should teach his class the hour he is away;' and so began an acquaintanceship that never knew a break, in which, as years passed on, the director of the school was the friend and unwearied mentor, both in school work and in private reading. It would be difficult to over-estimate the advantages that not

only all of us teachers, but many of the pupils, also experienced from Dr. Wood's sound judgment and administrative ability.

"Seldom a day passed that he did not call for a few minutes at least. He knew the major part of the scholars by name—often considerably over 200 in attendance—and was conversant with the environments of not a few of them. 'Tell your mother, my little man, when you go home at the end of the lesson, to give you a warm drink, tie a warm stocking round your throat, and in the morning you will come back and leave that cough behind you,' was the kind of remark I have heard him make to a youngster whose spirits, poor fellow, were better than his health. We began a custom of having flowers on the teacher's table, brought by some of the pupils every morning, and the Doctor brought a pair of vases to keep them in, as his contribution to the amenity of the room. Not unfrequently, if he happened to be in when the classes were changing, he would call attention to the beauty of this petal, or of the peculiarity of that calyx. One rule that he inculcated was, that the pupils were never to be at lessons longer than two

hours at a time, and that five hours a day was long enough to do work in. Often as eleven o'clock struck, did he come at the side door, that he might see the young folks as they ran and played in the quarter of an hour of recess. If he saw any of the teachers looking over a book at that time, he would say, 'Come and let us see what is the game for this time of year in the playground.' Standing on the steps of the side entrance of the school, and looking across the road, was the Edinburgh Academy, where he had himself got his early education. Not unfrequently I have seen him watching the play of the youths in front, quoting some thought such as, 'Idle time not idly spent,' and then, simply by turning round, he could see the humbler pupils of our school in the exuberance of their fun and frolic. One day he said, 'If this were the wishing gate we were talking about the other evening, I could wish to don Jack's invisible coat, and have a run too.'"

When a man of such energy and ability threw himself thus into the work, it was no wonder that the Northern District School took a high educational position. Strangers from a distance

wishing to have a specimen of the common schools of Scotland at their best, began to find their way to Henderson Row, and the influence and example of the school, and especially of Dr. Wood as an educational authority, began to be more widely felt.

"The original Educational Code of 1846 was the work of Dr. K. (afterwards Sir James K.) Shuttleworth; and so far as real education—the preparation for after-life—is concerned, will compare more than favourably with any of the revised codes that have been issued since 1862. Sir James, on his visits to Edinburgh, called with Mr. John Gibson, the first Inspector of Schools for Scotland, at Henderson Row, and from what came under my observation in these early years, I know both gentlemen looked on Dr. Wood as a sound practical authority on the well-being and management of schools. In the Blue Books of that date, the trust-deed of the Northern District School, mainly drawn up by him, was adopted by the Committee of Council on Education as the model trust-deed for schools in Scotland. Never a week passed but the school had numerous visitors to see its working,

whose routine, of course, was carried on the same whether any were present or not. I have said to the Doctor more than once, that we were indebted to him for a great proportion of our visitors, both through the year and chiefly at the close of the session, when our large room was filled in every corner. He was accustomed to say—'I am somewhat like Wilberforce, who gave every man's hobby a feed of corn. The school is my hobby, and our professional friends give my hobby a return feed of corn.'"

Zeal such as this in the cause of education obviously fitted him for a wider field, and, at the request of Dr. Candlish, he consented to become a member of the Education Committee of the General Assembly, where he soon took a prominent place. In the affairs of the Training Colleges especially, for a long course of years, he gave most important counsel and aid; proving, as Mr. Dingwall states, "one of the most energetic and assiduous members of the acting committee under the able convenership of Dr. Candlish."

As an example of the kind of service he was sometimes called on to render, we may refer to

an address, which, at the request of the Committee, he delivered to the students in Moray House at the opening of the session, when he took occasion to describe at some length what the great aim of education ought to be. The views of one who had proved himself so enlightened a friend to the cause, are well deserving of notice, and some of the leading points of this address may here be given.

It was no light work, he reminded the students, on which they were entering. They were to be the trainers of the future generation, and they came to the college to have their own minds disciplined for the task, and prepared to take their place in the great Christian army which has to do battle against ignorance and evil in every form. 'Have you ever seriously considered what education means? It is commonly asserted that knowledge is power, and many a teacher sets out with this popular fallacy, and may succeed in imparting knowledge, but may lamentably fail in conferring power. And yet to develop power ought to be the great aim of all your efforts. Mere knowledge is not power. Thought is power; sagacity is power; persever-

ance is power; probity is power; godliness is power. Can you by education impart all or any of these? No; but you can develop the mental and moral faculties, and so place your pupil in the most fitting position to acquire them. Therefore, in commencing your training as educators, impress this truth deeply on your minds, and carry it along with you in every stage of your progress. If you mould your method upon it, you will give a higher, a nobler, a more intellectual aim to all your labours, making it your duty to cultivate—not merely to inform—the mind. If, in this sordid and utilitarian age, you are content to look not so much to the present as to the future, when, having developed the intellectual powers of your pupils, you send them forth to discover and classify for themselves, and to illustrate and explain for others, you will train, and prune, and invigorate the vine in the early spring, and look for the fruit in the distant autumn instead of forcing precocious grapes. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient." (James v. 7.)

'If you study the writings of Plato, you will find that what gave him his power over the men of his own generation, and makes him still a living power with all who can appreciate what is noble in ancient philosophy, was, that in opposition to the sophists, he sought to awaken the principle and method of self-development. He refused to regard the mind as a mere passive recipient of various knowledge; he treated it rather as possessing a germinal power, which craved only the knowledge which it could appropriate. Have not every one of you met, or at least read of, some bookworm, some man of prodigious knowledge, who lay useless on the sea of life like a water-logged vessel. His knowledge was useless, because his mind had not been educated; and though, perhaps, the most learned and the best informed man in the whole range of your acquaintance, he was utterly unfit for the practical business of life.'

Having struck this keynote, Dr. Wood goes on to speak in detail of the different faculties of the mind, and how they ought to be developed.

'The training of the senses to activity and accuracy is the earliest part of the education

of the individual. Not only so, but it is through the senses that the greater part of all education must be carried on. Observation, then, is the first power to be cultivated. For our Creator has so willed it that the universe is the great training-school of the mind, and the senses are the instruments by which the mind operates upon it. Grammar and language appeal to the ear; arithmetic numbers the sensible objects which the eye perceives; mathematics takes note of their form and motions; geography looks round on the world where we are placed; astronomy points upward to the heavenly host walking in brightness; and chemistry, botany, mineralogy, and geology are all sciences of observation. These are the instruments of education. By these we discipline the mind, because by these the external world of matter is brought into contact with the inner world of the soul.

'Of late years the exercise of the senses has been deemed of more importance than formerly as a means of educating the mind. To Pestallozzi belongs undoubtedly the credit of having first drawn attention to the importance of this; and the system which he introduced, modified,

and improved by various imitators, has culminated in our lessons on objects, lessons on common things, which, though sneered at and despised, seem to me more likely truly to develop faculties of the highest use, and to provide a kind of knowledge that will be useful in the future occupations of your pupils, than one-half of those arbitrary rules and isolated facts, which, after all, are but exercises of memory, and the acquisition of which is attended with so much labour and pain.

'How often must it have occurred to you in abstract teaching, while engaged in what appeared to you a most interesting lesson, to see the wandering eye of a pupil following some sensible object, or his ear deaf to the accents of his master's voice, but all alive to some familiar sound borne on it by some distant breeze. "Oh, the inattentive, troublesome child!" you exclaim. "O teacher! inattentive to the voice of nature!" we cry in our turn. A child has five senses, and you address yourself constantly but to one, beseeching him to "lend you his ears" only, and let the guests into Mansoul by that portal. Do you think he will let the other four rust on

their hinges? Bearing in mind these two important truths which I have endeavoured to illustrate—first, That the work of education consists in daily training the mental faculties; second, That the means of training can only be supplied by ideas communicated to, and operated on, by the mind; and that these ideas are, in the first instance, presented to it by the senses or by reflection, you have arrived at a knowledge of two of the primary faculties of the intellect, called by philosophers Sensation and Perception; the former regarding the operation of the mind receiving ideas of external objects through the senses, the latter regarding the operations of the mind alike in reference to the objects of external nature through sensation, and those of the mind itself through consciousness.'

With these principles in view, he proceeds to show their application to the cultivation of memory, judgment, reasoning, the will, the imagination, and the whole circle of the mental powers. As an example of how the different topics are handled, we give part of his remarks on the study of language.

'If the aim proposed by education be the mere possession or the acquisition of a kind of knowledge which shall be immediately convertible into coin in this money-making age, then a full philosophical study of language, and of grammar as a stepping-stone to it, is not desirable; but if, on the other hand, you are to judge of the effect of education by the extent to which the mind has been exercised and developed, by the powers which have been strengthened for contests in the battle of life, by the amount of thought which school training has called into active operation, you will see that language taught through grammar—and especially the accidence, *i.e.*, the philological part of the training, that which teaches the flexion of nouns, the conjugation of verbs, the rules of syntax, the analysis, structure, and composition of sentences—is the most efficient instrument of mental training. In support of this, and of much that I have said, I would quote a single sentence from a lecture by my old and revered teacher Professor Pillans, and I can quote no higher or more philosophical authority. He says that, "in the study of language, when properly simplified and explained, we find for our

pupils a constant exercise in practical logic which brings into play the powers of memory, of judgment, of abstraction, of combination of ideas, and of reflection on the subjects of our own consciousness, which induces habits of quick and sustained attention, facility in sifting and comparing evidence, and promptitude in deciding; which produces, in short, a general acuteness and activity of the intellectual powers."'

Much fuller extracts would be required to do justice to the ability and power of Dr. Wood's address, but for the present it may be enough to give some portion of his closing remarks.

Referring to the children entrusted to their care, he asks, 'What are we to say to them as moral and immortal beings? Is the mere training of the intellect sufficient to enable men to discharge their duty, even in this lower world? What does all experience teach us? Even intellectual training without moral discipline may debase and not elevate; may darken instead of enlightening; may show that in the lowest deep of mere animal life there is a lower still, when the tree of knowledge has been made to bear the fruit of evil, and having ceased to be the mother

of virtue and knowledge, has been degraded into a source of sin and crime.

'Be it yours, then, to cultivate the whole nature of man. Intellectual and moral excellence is the worthiest of all human pursuits. Intellectual and moral training must go hand in hand. Thus only can the image of his Creator, which sin has effaced, be restored. Thus only can an immortal being be fitted for the high destiny for which his Creator prepared him. Be impressed then, I beseech you, with some fitting reverence for your high vocation. The children you train now are to be the men of hereafter. The men of hereafter! What strange ideas do not these words evoke. You have to deal, not with callous, insensate, adult humanity, trained and disciplined in many a rugged school. It is your more blessed task to unfold, springing from the soil, full many a bud of promise, destined to bear immortal fruit.

'Before the teachers of this age, the great teachers and master minds of succeeding generations creep in leading strings; and as one has well expressed it, you may be guiding future suns like little wandering stars. You cannot lift the

curtain that hides the future in their case any more than in your own. Their course of life will be various, and various their fate. And well it is that you cannot see into the future. A single glance might damp ardour the most fervent, and extinguish aspirations the most sublime. And yet why should it? Knowledge such as we have described, given in its entirety; knowledge adapted not only for time but for eternity; knowledge which trains the whole man as an intellectual, moral and spiritual being, sends him not out into the battle of life to carry on the warfare on his own charges. It gives him the "whole armour of God, that he may be able to stand in the evil day, and having done all to stand." You send your vessels into the stormy sea of life, and many a tempest will they encounter before the voyage is ended. But you have taught them to use the sails which are to impel their progress, and the rudder which is to steer their course, and the compass is on board to point them continually to the Star of Bethlehem, the pole star of all their hopes. God grant that they may reach the desired haven! Your teaching like—

'"The quality of mercy is not strained,
It droppeth as a gentle rain from heaven
Upon the plain beneath; it is twice blessed—
It blesseth him that gives and him that takes."

'*Doce ut discas* is a maxim, the truth of which every day's experience verifies, and feeling this throughout all your lives, that you are scholars as well as teachers, that Paul may plant and Apollos water, but God alone can give the increase; and coming in all humility yourselves to the foot of the Cross, may you be preserved from that knowledge that puffeth up, and filled with the love that crucifieth. May the daily prayer of each of you be that collect which a true poet has left on record as his own: "Lord, give us heart to turn all knowledge to Thy glory, and not to our own. Keep us from being deluded with the lights of vain philosophy. Keep us from the pride of human reason. Let us not think our own thoughts, nor dream our own imaginations, but in all things, acting under the good guidance of the Holy Spirit, may we live in all simplicity, humility, and singleness of heart unto the Lord Jesus Christ, now and for evermore. Amen."'

Another proof of his zeal in the cause of education was his editing for a time the *Free Church Educational Journal*, published by Lowe, Edinburgh. It had an able staff of contributors—men like Dr. Candlish, Dr. Charles Wilson, and Mr. Scrymgeour, both afterwards Her Majesty's Inspectors of Schools; Dr. Gunn of the High School, Dr. Reid of Circus Place School, the Rev. W. Wood of Elie, Mr. William Dickson, Mr. Dingwall, and other zealous educationists, but "Dr. Wood was its inspiring spirit from the first." Many questions of educational interest were discussed in its pages with marked ability—no contributions being more conspicuous than those of Dr. Wood himself. Among these, Mr. Dingwall states, "I find three papers by him on Physical Education; a Graphic Account of a Supposed Visit to a Sabbath-school; on Music as a Branch of Popular Education; a Review of Patterson's *Zoology* for the use of Schools; and a practical paper on the Mode of Collecting Fees in the Northern District School."

The interest which the public took in such subjects, however, was limited; the support given to the Journal was disappointing, and after con-

tinuing from March 1848 to February 1850, it came to an end, "having died," as Dr. Wood remarked, "of languid circulation, like many a good man."

But it was not only in such addresses and literary efforts that Dr. Wood's valuable services were rendered. The Committee, in administering the affairs of a scheme embracing so many hundreds of schools, had often delicate and difficult questions to deal with; and not seldom it happened that, in the midst of its anxious deliberations, Dr. Wood's practical experience and business talents were found of the utmost value. Of this there were many instances which must be omitted, but one may be referred to as an example, the circumstances of which are well known to the present writer.

Mr. Hugh Miller, in the columns of the *Witness* newspaper, on one occasion commenced a series of articles attacking the management of the Committee on Education, and more especially Dr. Candlish, the convener. It appears from his *Life* that a personal misunderstanding had arisen between him and Dr. Candlish, and he wrote under feelings of unusual keenness. Meantime the carrying on of the Education

Scheme and the raising of the funds had all along been an uphill work, requiring Dr. Candlish's utmost influence to make it a success, and the attack of so formidable a controversialist, and one who had rendered such important services to the Free Church, was a most serious danger, threatening to mar the whole prospects of the work. Unfortunately, when Dr. Candlish took up his pen to reply in the columns of the *Witness*, he wrote hastily, without the careful examination of details which would have been required, and gave his opponent advantages of which he availed himself with all his usual ability. Things were beginning to assume a serious aspect when Dr. Wood resolved to make a thorough examination of the whole details. He was sitting in the Offices of the Church—then at 38 York Place—with all the documents before him, when Dr. Candlish came into the room, and, with an exclamation of surprise, asked what was going on. On being told he retired with a smile, and left the matter in Dr. Wood's hands.

After thoroughly satisfying himself that Mr. Miller's accusations were founded on a mistake, the matter was brought before the Education

Committee, and a sub-committee was appointed with instructions to draw up a full statement of the facts. This was accordingly done, and it was made to appear that the defence of Dr. Candlish and his friends was impregnable. After being considered and approved by the Committee, the statement was published for the information of the Church. It appeared in the columns of the *Witness*, and so thoroughly had the case been stated that it decided the controversy. Never again were these accusations heard of, and it was chiefly to Dr. Wood that Dr. Candlish and the Committee owed this vindication.

Such was one example of the services rendered through a long course of years. Whenever circumstances of special difficulty or delicacy arose in the management of the Education Scheme, and more especially in conducting the affairs of the Normal School, there was no one to whom Dr. Candlish so readily had recourse as to Dr. Wood, and by no one was aid given more willingly and cordially. The successful carrying on of the scheme was wonderful in the midst of the difficulties with which it had to contend, and

there were few to whom it owed so much as to Dr. Wood with his enlightened views and business talents.

Reverting now to the congregation of St. Bernard's, it is right to notice what was done in the Sabbath-school. As we have already seen, the first Christian work in which Dr. Wood engaged was in connection with the Sabbath-school carried on under Dr. Muir, of St. Stephen's. He was then a very young man, but as years went on, through youth and early manhood, the work was never relaxed. When the Disruption came in 1843, though the scene was changed, the teaching went on with unabated vigour, the zeal and the energy which we have seen he threw into the management of the Northern District School during the week, being still more conspicuous on the Sabbath. The school was carried on in the same premises as the day school, and consisted to a large extent of the same children. The course of instruction was conducted in such a way that the secular and the sacred were fitted to each other. The object aimed at was to have the lessons of the week days pervaded by the sacred influence of the

Sabbath, and in the Sabbath teaching to have the same intellectual energy which was conspicuous in the school during the week. Never was Dr. Wood seen more in his element than on the Sabbath evening at the close of the school work, when pupils and teachers gathered round him. "He introduced," says Mr. Dingwall, "a feature that kept up the attention of the scholars to the last. After the various classes had been taught by their respective teachers, there was a break for three minutes, when they were all rearranged in rows fronting the master's desk, and a general lesson was given on that which had been taught in the classes. When able to be present, which was three times out of every four, he gave this lesson, and the tact with which—not in speaking, but in the more difficult work of teaching—he kept the sustained interest of the youngest as well as the oldest present, rendered this lesson most edifying to us all. He encouraged the pupils to ask questions as well as to answer his. I have noticed in his giving this lesson, as I did in his not unfrequent speeches on public occasions, when his fine presence was a perpetual letter of recommendation, that there

was a slight huskiness in his voice when he began, but that soon passed off when his clear, modulated tones enhanced the subject-matter on which he was speaking. The closing devotional exercises were short, generally two verses of a psalm or paraphrase, and prayer in which a sentence that had the ring of a liturgy occasionally occurred, as, for example, 'Do Thou, our great Master, enrol us all among Thy disciples; and when we pass through the dark valley of death, be our rod and staff; and above its clouds and beyond its shadows do Thou, our Father, be our great reward.'"

In connection with this Sabbath-school there was a class for young men, which he himself taught in a separate room. The present writer remembers attending one of these meetings in 1849, and nothing could exceed the intense interest with which an intelligent, and, in the case of many, a highly-educated class of young men followed every point of the instruction he was giving. It is right to add that the kindliness of his nature was very signally displayed in connection with these classes, as well as among the students of the Normal School. It was a wonder to many who knew what a busy life he

was leading, to see the hours which he spent in private, week after week, with the pupil teachers and assistants of the Sabbath-school, in carrying on their instruction and advancing their studies. And not less remarkable was the kindliness with which it was all done. To this Mr. Dingwall specially refers. "His frank nature and delicate sense of humour made him a most companionable man at all times; but in addition to this, there was a graciousness in the way in which he met and answered the enquiry of any learner or seeker after knowledge. One instance may not be out of place. A fellow-student who had got into the mazes that ever attend the discussion of 'Fore-knowledge, Will, and Fate, fixed fate free-will,' as Milton expresses it, called one evening to have a 'go in,' as he said, on this-to-me-undesirable and cloudy subject. The Doctor had come in to show me a fine old copy, date 1682—I have still the book—of Sir Thomas Browne's *Religio Medici*, which he had picked up that afternoon in College Street. He saw that my friend, 'the knight of the rueful countenance,' as he once or twice afterwards named him, had mounted his hobby, and so he proposed to us to

try who could best translate the numerous Latin quotations that abound in the volume. We were nowhere in comparison with our visitor, with whom the reading of the crabbed quotations was as ready as the reading of the text. But my friend would still drag in, on the slightest opening, the 'absolute' and the 'conditioned'—the latter a favourite phrase, and though the query was not invented, 'Is life worth living?' still that idea was the burden of our 'conditioned' friend. The Doctor listened with patience to the irrelevant episode, and rising, said, 'Don't forget the question, "Who would lose, though full of pain, this intellectual being?" I have been reading an admirable piece of biography—*Stanley's Life of Arnold.* I will bring it to school to-morrow as I pass.' Next day, on opening the volume, a leaf was not only turned down at two passages, but these were also written in two slips of paper, —'Amidst all the doubts and perplexities of our own hearts, the deepest difficulties sitting hard beside the most blessed truths, still we must seek after the Lord with unabated truth, if so be that we may find Him;' and 'This state of mind is a state of mental disease which, like many others,

is aggravated by talking about it. There are thousands of Christians who see the difficulties which he sees quite as clearly as he does, and who long as eagerly as he can for that time when they shall know even as they are known.'

"On recalling the bright youthfulness of his nature, I cannot forget that his sympathies with suffering were even broader and deeper. The active, many-sided, successful, professional, and public man, amid his everyday thoughts and habits of life, was the Christian physician. Towards the close of my second session at the University, I was laid aside for a fortnight by inflammation of the eyes. Every morning during that period, after prescribing and talking over the news of the previous day, he went to the school and gave the Bible lesson, except once when he had been called to the country. Like many of his noble profession he was very generous, and never failed to take into account the means of those who consulted him, as I was frequently told by parents who had no stinted experience of this. But to teachers and struggling students his kindliness and thoughtfulness were peculiarly marked. At one of our teachers' meetings in

Moray House, I recollect asking the rector, Mr. Fulton, about a north-country student who was absent, and was told that he was laid aside. 'I told him,' continued Mr. F., 'that he should consult a doctor, but I don't think he has done so, as I believe he is afraid of incurring expense, his means are so limited.' Next day I mentioned this to Dr. Wood, who simply said, 'Poor fellow; do you know his address?' I afterwards heard from the young man himself that for about a month he had visited him, and also had given him a note to a druggist to supply him with what he needed. The then worthy matron of the Normal School called Dr. Wood 'Physician-in-ordinary' to her students. If any of her charge was afflicted with home-sickness or a more lingering malady, a note addressed to the Doctor always found a ready response. Other substantial help not unfrequently supplemented the entire foregoing of the fees.

"And so the years, with all their changes and chances, slipped on in our little republic of letters till the midsummer of 1857, when I left to take the management of a large school in the south of England. But the friendship with

my Directors, and notably with Dr. Wood, still continued. I scarcely ever got a letter from him, but there was mention of some of the old pupils of the school; their success in life, and in the examinations to get an entrance into public life and work, were duly reported. I fear I have been too prolix in what I have written, but I know I do not err in giving an extract from a letter that came in an hour of sorrow, which will explain itself. Over twelve years previously, the Doctor had been at the birth of my son, and for three years after, while my house was in Comely Bank, had, as was his wont with children, taken much notice of him. The boy had been on a visit to his uncle in Fife, when, after a short illness, he was called home. Dr. Wood wrote—'I was startled in taking up the *Scotsman*, to see the sad loss you had met with. Be assured you have the heartfelt sympathies both of Mrs. Wood and of myself, even before the letter came giving us the sad details. At such a time when the heart peculiarly knows its own bitterness, it is not even for a friend to intermeddle further than by assuring you of sympathy, and breathing the prayer that He

who has broken will heal, and that you and Mrs. Dingwall may find Him a very present help in the hour of your sad affliction. I felt as if I had a peculiar property in that dear boy, and all your anecdotes of him affect me inexpressibly.'"

How the genuine kindliness of his nature is remembered still by former pupils of the school, the following extract from a letter of one of their number will be enough to show :—"It affords me a sad satisfaction to recall those boyish days when Dr. Wood bulked as a large, nay, an imposing figure in my little world. The active interest he took in the management of the school, and the zest with which he threw himself into various plans, such as summer excursions and indoor entertainments for the benefit of the pupils, led us all to look up to him. Then, as regards the pupil teachers' staff, none of us, I am sure, can ever forget the pains he took in week-day evening lectures on the interpretation of prophecy, and Sunday evening lessons in New Testament exegesis—how vividly I recall to this day the analysis of the Epistle of James—to promote our intellectual improvement. Individually, I had to thank him for

many special kindnesses, not the least being his endeavours to foster a taste for reading by giving me the run of his library. As showing how wise a mentor he was in this respect, I need only mention that among the books to which he specially directed my attention were *Froissart's Chronicles* and *Lyell's Geology*. Even after my connection with the school had terminated, the good Doctor continued to show a kindly interest in my welfare; and though it did not fall in with my plans to accept a situation he offered to procure for me, I none the less gratefully acknowledged the spontaneous generosity of the proposal. Since I entered upon journalism,[1] my intercourse with Dr. Wood, owing largely to absence from Edinburgh, for many years has been but limited, but he remains for me a notable memory, all the less likely to be forgotten that his fine presence is most intimately associated with the early time when life was yet buoyant with hope and expectation."

Dr. Wood was married June 15, 1842, to Rebecca, daughter of the eldest son of the Hon.

[1] Mr. M'Farlane held a place on the staff of the *Scotsman* newspaper, and was much esteemed. The above was written in June 1884, not long before his death.

George Massey of Caervillahowe, and other estates in Tipperary and Limerick, parts of which are still inherited by her brother's children.[1] Sheriff Cleghorn, one of the most intimate friends of his boyhood, on the occasion of his marriage, celebrated the event in a short poem, three verses of which we give, as showing the footing on which he stood with his youthful associates :—

" And thus, my friend, no careless mirth
The tidings to my breast impart,
That thou to share thy lot on earth
Hast found a pure and kindred heart ;
To me it seems as she were given
To cheer and aid thee on the path to heaven.

Then while my prayer will ever rise
For blessings on thy bride and thee,
And for all good that earth supplies,
My first and holiest wish shall be
That, springing here, your mutual love
May bloom for ever in the realms above.

Thus, when two living rills unite,
And onward sweep with mingled tide,
Till, winding far, they're lost to sight ;
United still their currents glide,
Through varied scenes, united pour,
United reach the boundless ocean's shore."

[1] The Massey family is one of the oldest in Ireland, and at various times its members have been distinguished in the political and ecclesiastical history of the country. In some cases their estates were forfeited in the Protestant cause ; and in the persecution under Queen Mary, one of the family—Perotine Massey—suffered martyrdom.—See *Memoir of the Rev. Godfrey Massey*, Vicar of Bruff, p. 55. London, 1855.

VII.

THE HYPODERMIC OR SUBCUTANEOUS SYRINGE.[1]

AMONG the results of Dr. Wood's long and self-denying life-work one achievement stands out conspicuously, and upon it his future fame will mainly rest—viz., the discovery of the hypodermic method of administering drugs, whereby medicines are introduced in solution under the skin, and so pass directly into the circulation. To understand the extreme value of this discovery, it is necessary to bear in mind certain somewhat technical points. When medicines are administered in the ordinary manner by swallowing, they reach the circulation by absorption through the walls of the stomach and other portions of the digestive tract. This absorption, although it commences almost immediately, is not as a rule very rapidly completed, and the effect con-

[1] The greater part of this section is derived—as the reader will perceive—from medical sources.

sequently wants that precision which would be attained were the whole dose introduced into the circulation at once. A still greater disadvantage lies in the fact that different degrees of fulness of the stomach and other organs influence very materially the action of remedies; and if to this is added the fact that altered conditions of nerve-supply and of epithelium, as well as changes in the liver, all influence absorption, it will be apparent that the administration of remedies by the mouth is often very uncertain in its effects even in the most skilful hands. Such was the state of matters when Dr. Alexander Wood approached the subject. It was in the year 1853 that the question became pressing to him. He had encountered in his practice certain cases in which, while there was great suffering, the use of opiates in the usual manner was impossible, owing to some of the conditions we have alluded to—a not at all uncommon state of affairs. In one instance, indeed, things were critical, and the obtaining of sleep was an absolute necessity were life to be prolonged. A certain line of reasoning had led Dr. Wood to the belief that benefit was to

be expected from the injection of morphia under the skin. Taking as his model the sting of the bee, he had constructed a small [glass] syringe, to which was attached a fine perforated needle point. This needle he passed under the skin, and through it he injected a small dose of morphia, which he could not give by the mouth. In this manner all derangement of stomach and liver was avoided, and immediate absorption of the morphia into the blood-stream took place. The strikingly beneficial result which followed this bold experiment made Dr. Wood aware that he now held in his hand a new method of treatment, which promised far-reaching results. Certainly in his most sanguine thoughts he could little have imagined, as he stood at that bedside, how in a few years every physician would be armed with that syringe, and countless patients would have seen cause to bless his skill.

At first this new hypodermic method was employed exclusively for the administration of morphia and preparations of opium, but it is important to note that, from the outset, Dr. Wood pointed to a far wider application. 'In all probability,' he said (1855), 'what is true in

regard to narcotics, would be found to be equally true in regard to other classes of remedies.'[1]

Novelties in the medical profession are usually received with caution. Some years passed before the hypodermic method was widely adopted, but it was not long before Dr. Wood received convincing proofs of its utility in the hands of other practitioners.

The late Dr. Benjamin Bell was the first to speak out in its favour. In a very noteworthy paper he showed that atropine as well as morphia could be administered with success by the new method; and pointed out, what has been since most fully confirmed, that the method was peculiarly adapted for use in cases of poisoning—morphia and atropine counteracting each other.

Within a year we find Dr. Funcke of Frankfort writing to Dr. Wood to communicate his success in using the syringe. In one of his letters, after giving the details of some cases, he adds—"If I were a poet, I should say, 'Take

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[1] *See* Preface to paper on "New Method of Treating Neuralgia by Subcutaneous Injection," separately published in 1855.

the history of these cases as a laurel branch for the wreath you have deserved in the name of suffering humanity.'"

Since 1853 the hypodermic method has come into universal use. Hardly a year passes but some new remedy is by its means applied to the cure of disease, with a precision and a rapidity otherwise impossible. It is no exaggeration to say that Dr. Alexander Wood, by this discovery, stands out as one of the prominent benefactors of humanity.

As to the light in which it is regarded by the medical profession abroad, one testimony may be given. On hearing of his death, Dr. Meyer—a well-known French physician—wrote from Paris (May 1884) giving his estimate of the hypodermic method, and closing with a warm-hearted tribute to the memory of Dr. Wood.

"Des milliers de mains ont ainsi manœuvré depuis 25 à 30 ans la petite seringue d'injection, un nombre incalculable de malades dans le monde entier ont eu à bénir son action bienfaisante, ignorant pour la plupart jusqu'au nom de l'homme, à qui la science est redevable de cette méthode d'une valeur inappréciable.

Il a fallu peut-être sa mort pour rappeler à beaucoup d'entre nous son existence contemporaine et son mérite. Pour ma part j'avais pensé souvent combien je serais malheureux si je devais être médecin sans avoir à ma disposition la petite seringue d'injections sous-cutanées. Lorsqu'il y a 3 ans le hasard de la vie professionnelle m'a mis en rapport avec l'auteur de la méthode hypodermique, j'ai exprimé cette pensée devant lui, et je l'écris aujourd'hui en mémoire du regretté Dr. Alexr. Wood, certain d'être seulement l'écho de tous ses confrères."

It was obvious from the first that this method of administering medicine had a great future before it. Quietly and unobtrusively—with no sounding of trumpets—it was introduced to the knowledge of the profession, and left to make its way; but if estimated by its results in the relief of human suffering, it will bear comparison with some of the most illustrious of those discoveries which 'have conferred fame and fortune' on other members of the profession. The consciousness, however, of having been the means of bestowing such a benefit on his fellow-men was in itself a great reward.

Many a grateful testimony, as years went on, reached him from sufferers whom he never saw, telling thankfully of the relief they had received. A single instance may be given from the letter of a stranger, which came to him not long before his death :—"I cannot help writing to thank you that I am here. I am only an insignificant unit in the countless number of sufferers whom your remedy has helped through their saddest hours, but my gratitude is very sincere, and I want to tell you so, although I know that the consciousness of having conferred so immortal a blessing upon the world must be a sufficient compensation to you of itself without any spoken thanks."

VIII.

CANDIDATE FOR THE PROFESSORSHIP.

It was not long after he made this discovery that he met with the great disappointment of his life. In 1855 Dr. Alison resigned, after a distinguished career as Professor of the Practice of Medicine in the University of Edinburgh, and Dr. Wood came forward as a candidate for the chair. By this time he had confessedly taken a high place among the medical men of Edinburgh. For fourteen years he had successfully conducted large classes on the special subject to be taught in the vacant chair, and proved himself one of the most brilliant lecturers in the Extra-academical School. The discovery which he had made—as we have seen in 1853—had showed how well fitted he was to advance both the science and practice of his profession, as an original observer and skilful inventor. All this seemed to point him out as one whose claims it would be difficult to resist. But in such contests, personal feelings

and mixed motives often come into play. The other candidates were Professor Hughes Bennett of the Edinburgh University, and Dr. Laycock of York.[1] The patrons were the Town-Council, and a keen canvass was carried on for the votes of the Councillors. It has been said that the claims of Dr. Wood and Professor Bennett were so evenly balanced that the Town-Council, in order to avoid the invidious task of deciding between them, were led to prefer the stranger. But there were deeper motives at work. A medico-political struggle had been going on in the College of Physicians, to which we shall refer in the following section. In this Dr. Wood had taken a decided part, advocating views which were obnoxious to the professorial party. He had written, as we have seen, against Homœopathy and Mesmerism, and the outspoken honesty with which he expressed his views on both subjects had given offence to various influential parties. All this was against him. The Town-Councillors did not profess to be able of their own knowledge to decide on the merits of men

[1] There were others, but only three went to the vote.

of science or philosophy or literature. They looked on themselves as a jury who were to take evidence and give effect to what was the general opinion of those qualified to judge. In the present case, Dr. Bennett naturally found large support among his brother professors, who had a high opinion of his claims, and who were not by any means prepared to favour Dr. Wood. In such an election the practice was to put up all the candidates, strike off the one who had the fewest votes, and then decide between the remaining two. In the keen canvass, accordingly, which was carried on, not only was every vote eagerly sought, but second votes became important. On the evening of the day before the election, Dr. Wood believed that he had good reason for expecting a favourable result, he had obtained so many promises not only of first but of second votes. Information to this effect, however, had reached his opponents, and on the morning of the day of election—so it was reported at the time—a new understanding was come to between some of the supporters of the two remaining candidates. When the Town Council met, Professor Bennett,

though proposed by the Lord Provost, and influentially supported, was unexpectedly allowed on the first vote to fall to the lowest place on the list, and the result was that Dr. Laycock, on the second vote, secured his election by a narrow majority over Dr. Wood.

That this was a great disappointment all Dr. Wood's friends knew well. His first impulse was to abandon medicine, and study for the bar, where his sterling abilities and rare powers as a speaker would have found a congenial field. But such changes in middle life are seldom advisable. The position he had made for himself in the medical profession, and the ties which he had formed to a large circle of patients as their physician and their friend made him pause. Ultimately he decided to continue his medical career.

IX.

COLLEGE OF PHYSICIANS AND MEDICAL COUNCIL.[1]

At the time when Dr. Wood joined the College of Physicians, it 'held an important but somewhat narrow position in the medical profession. Highly respectable and respected, containing among its Fellows the most eminent physicians of Edinburgh and the medical professors of the University, full of good works and charity, it had never comprised any large proportion of those who practised medicine in Edinburgh or in Scotland, who usually joined the College of Surgeons.'

This was partly due to a restriction by which all along its action had been hampered. While

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[1] The facts stated in this section, and, to some extent, the language employed, are taken from the following authorities :— 1. A Sketch of the History of the Royal College of Physicians. Edinburgh, 1867. 2. Notice of Dr. Wood, *Edinburgh Medical Journal*, April 1884. 3. Speeches by Sir James Simpson and Dr. Wood, reported in the *Scotsman* newspaper, of date 6th February 1861.

empowered by Charter to grant licences to practise medicine, the College was bound to admit none but University graduates. For long, the influence of the professors had been paramount in its management, the Charter had been rigorously carried out, and all University men, to the exclusion of others, had been received as licentiates without examination and without ballot. Early in the present century, however, different ideas began to prevail, and in August 1837 a proposal was made that candidates for licence should no longer be required to possess medical degrees from the Universities. For two years this question was debated in committee and at the meetings of the College, but ultimately the proposed change was negatived in consequence partly of alleged legal difficulties, and still more because of the preponderance in the College of the professorial element.

Still, as time went on, changes continued to take place. A considerable number of the teachers of the Extra-academical School of Edinburgh became Fellows, and gradually two parties came to be opposed to one another—the professorial

and what has been called the College party—the former desiring to admit none but University graduates, the latter wishing to throw open the doors of the College to all duly-qualified candidates.

It was while this movement was in progress that Dr. Wood entered the College—November 1840—as one of the Fellows, and from the first he took an active part in its affairs.

In the meantime the general question of medical reform was engaging a large share of public attention, and was much discussed in Parliament. The profession had come to be 'in a state of chaos' in regard to its methods of obtaining licence. There were nineteen distinct sources of medical honours in the kingdom, nineteen modes of obtaining them, and fourteen varieties of professional rights and immunities attached to them, and the great risk was that the different licensing bodies should underbid each other in offering easier terms of admission.

When Parliament set itself to reform this state of matters, it was found to be no easy task. A Committee of the House of Commons took evidence on the subject. Private bills were

brought forward—five of them in three years—and laid aside. Sir James Graham took the matter in hand in a Government measure, with strong support, and was defeated. At last, in 1858, an Act was passed, in which Parliament virtually handed the whole details over to the doctors to settle among themselves, subject to certain general regulations. A Medical Council was appointed for the whole kingdom constituted in such a way as fairly to represent the profession, and to them the various questions were remitted.

It was this measure which brought matters to a crisis in the Edinburgh College of Physicians. Before applying for a new Charter, which had become necessary after the passing of the Act, they had to decide whether the old restriction was to be retained. The discussions to which this led were long and keen—the professors and their friends contending with great ability for the *status quo*. On the other side Dr. Wood took a prominent part in advocating a different policy. He had the support of Sir James Simpson, who stood alone among the professors, and who has said, in referring to the circumstances—

'Since the College was instituted it has had no small number of fights for its privileges at different times, but the most severe of all its fights has come off within the last few years, and we must congratulate Dr. Wood as being our most successful general in that great conflict, and as having led the College on to victory.'

It was a hard-won victory, however. On the 5th of April 1859 a resolution was passed, by a majority of *one*, to have the restriction removed, and to receive well-qualified candidates who had no previous University degree.

Soon after this decisive step had been taken, there was an important benefit which Dr. Wood was the means of conferring on the College. The diploma of Licentiate was burdened by a heavy stamp-duty of £15 payable to Government, and this had been felt as a great grievance. It had, indeed, practically been found to be all but prohibitory. 'Again and again,' Dr. Wood states, 'the three Colleges of Physicians memorialised and petitioned against it, but without effect. I saw that the abolition of this tax was essential to the existence of our new order. I

went to London and pled in person with the Secretary of the Treasury, and received a promise—afterwards duly fulfilled—that the obnoxious tax should be removed. This obstacle, therefore, was taken out of the way.'

There was still another service which he was able to render about the same time. Scottish licences were of no avail in England for the general practice of medicine. By no amount of education received in Scotland and by no examination, however strict, if conducted north of the Border, could a man be fitted for the general practice of his profession in England; so that, in as far as medicine was concerned, the Union was a dead letter. The Act of 1858 was intended to remedy this, but there was still a question as to the English Poor Law Boards, 'who were puzzled,' says Dr. Wood, 'with the change of the law, and were uncertain how far they were authorised to regard our licence as a legal qualification for practice. I started again for London, pled our cause before the board, and ultimately, though after some delay, I was successful. The licence of the College was duly recognised as sufficient.'

A still wider sphere of usefulness, however, was now opened up, in which he found a congenial field for all his talents. The General Medical Council had so much power entrusted to it as to constitute it a kind of medical parliament. It consisted partly of members appointed by Government, and partly of representatives chosen by the Universities and the medical and surgical Colleges throughout the kingdom. To Dr. Wood was assigned the honour of representing the College to which he belonged; and, coming in contact with the ablest members of the profession in England, Scotland, and Ireland, he had to take his part with others in upholding the credit of the Edinburgh School.

And it was not long till all his powers were called into requisition. At the very first meeting a resolution was proposed involving a vote of censure on the Edinburgh College of Physicians. They had passed a regulation requiring all candidates, other than University graduates, to submit to a stringent examination. For the first year, however, there was to be an exception in favour of a class of medical men in various parts of the country, who were advanced in life,

and had long stood high in the profession. These might be admitted as licentiates without examination, on producing satisfactory evidence of good social and professional standing, and provided that they already held the licence of some other recognised medical board of examination. In giving them what was called this "year of grace," the College was only following, in so far, the example of the London College of Physicians.

The boon thus offered, however, was sought for with an eagerness which 'startled even those who had proposed it.' 'The College had expected that it would be taken advantage of entirely or mainly by Scottish practitioners, many of whom were practising on a single qualification obtained from the Edinburgh College of Surgeons or the Glasgow Faculty. Instead of this, however, a majority of the applicants were English practitioners, a large proportion of whom held the diplomas of the College of Surgeons and the Apothecaries' Company.' The honour of being licentiate of the Edinburgh College of Physicians was so coveted, and applied for on so large a scale, that professional jealousy was roused in

other quarters, and the College was subjected to much misrepresentation, as if it sold its honours, admitting licentiates simply on the payment of a sum of money.

Acting on this mistaken idea, Sir Dominick Corrigan, from Dublin, moved in the Medical Council, on the 8th of August 1859, that those licentiates thus received should be refused a place on the Register—a resolution which, if it had been carried, would have been a serious injury to them, and would have reflected heavily on the College. Dr. Wood at once strenuously resisted the proposal, showed the real meaning of what had been done; and, after hearing his explanations, the Council adopted an amendment, on his suggestion, to the effect that, without going back on the past, for the future every candidate for licence should be subjected to examination. No one, as we shall see, was more ready to recognise the conspicuous ability with which Dr. Wood on that occasion defended his College than Sir Dominick Corrigan himself.

In the meantime, at Edinburgh, there was a strong feeling that in some way the College of Physicians should mark their sense of the

great services which Dr. Wood had rendered. Accordingly, at the quarterly meeting on the 7th of February 1860, a committee was appointed, without one dissentient voice, to consider what form such a recognition should take. In the following May a report was given in, and unanimously adopted, bearing that 'the crisis which has so largely called forth the talents of our President has no parallel in the history of our body, so that there is nothing in our records bearing the remotest resemblance to the step of elevation in position which his exertions have secured for the College in time to come. An occasion so pre-eminently extraordinary vindicates to itself a memorial out of the common course. The unanimous recommendation of the committee is, that the College should present their President with his picture, painted by an artist of high eminence; and that, on the condition of adequate eminence, the choice of the artist should be with Dr. Wood himself.'

This was accordingly done. A full-length portrait was painted by Sir J. Watson Gordon, President of the Royal Scottish Academy, and was formally presented to Dr. Wood at a meeting

of the College on the 5th of February 1861. On the same day he received the rare honour of being elected a third time President of the College; and in the evening he was entertained at a public dinner by the Fellows, presided over by Sir James Simpson. The speeches delivered on that occasion, and the whole proceedings showed, in a striking way, the warmth and cordiality with which Dr. Wood's abilities and services were acknowledged by his professional brethren.

Among the many letters received there is one, so honourable, both to the writer and the receiver, that it must not be omitted, coming as it did from his leading opponent in the Medical Council :—

"DUBLIN, *February* 14*th*, 1861.

"MY DEAR BROTHER PRESIDENT,—I have received and read with great pleasure the paper containing a report of the dinner and portrait presented to you by the College of Physicians, Edinburgh. No one ever deserved the compliment better; and no one, I think I may venture to say, had more opportunity than I had of

knowing how well you merited it, for you worked for your College and for the improvement of medical education with untiring zeal and energy. I cannot forget that when I brought forward a motion not to register licences granted without examination, my resolution was levelled at the College, and you will not be angry with me for still thinking that your College, in the case in question, deserved a whipping. On that occasion it was your defence—one of the best pieces of argumentative reasoning and oratory I ever listened to—that saved your College as much as the perfect reliance placed on your word, that the system should cease. . . . I think I am coming round to a view of yours that our meetings should be opened to the press. We are not greater men than the members of the Houses of Lords and Commons, and our reasons should be open to be weighed as well as our conclusions."

In the Council, however, Dr. Wood was no mere debater. During those earlier years of its history there was much hard work to be done, and into that work he threw himself with untiring energy. The services which he rendered, however, and the place which he took

among his brethren, will be best understood from the following statement by one who, above all others, is most entitled to speak—the Secretary, Dr. Quain.

"Dr. Alexander Wood was a member of the Medical Council from its first meeting till November 1873. At its very first meeting he was invited to undertake the duties of Honorary Secretary until a permanent Secretary and Registrar was appointed in the person of Dr. Francis Hawkins. The zeal with which he performed the duties of Member of Council, and the confidence reposed in him by his colleagues, are evidenced by the fact that *his name appears as Chairman of no fewer than thirteen Committees of the Council during his tenure of office; and that he was also a working member of eleven other Committees on business connected with the Council.*

"The subjects which particularly occupied his attention were those which had reference to preliminary education, the recognised progress of which, and the fact that a preliminary examination is now required by all licensing bodies, are very much due to his advocacy. He also felt a

deep interest in the subject of the visitation of examinations, and contributed to forming the regulations under which these visitations have since been conducted.

"Dr. Alexander Wood was most regular and unfailing in his attendance at the meetings of the Council. He advocated the views he entertained with wondrous force and clearness, and with an evident sincerity of purpose which carried conviction to the minds of his hearers. He was intimately associated with his colleague, Dr. Andrew Wood, with whom he rarely differed on the subject under discussion. His great rival was the late Sir Dominick Corrigan, with whom he had many passages-at-arms, but always after a friendly fashion, which left no feeling of bitterness behind it. The humorous and sparkling jokes and witticisms of the Irish Baronet were met by the cool, calm, and judicious reasonings of the representative of the Edinburgh College of Physicians, who was generally regarded as coming off victorious in the fight.

"When Dr. Alexander Wood ceased to be a member of the Council, his Fellows felt that they had lost a most valuable member, and a greatly

esteemed friend. I could never," Dr. Quain adds, "myself say all I would desire to say of his goodness of heart and greatness of mind."

Thus, for the fourteen years during which he represented in the Council the Edinburgh College of Physicians, he gave much time and thought to the duties of his position, and these statements abundantly show the high position which he held among the leading medical men of his time.

X.

SANITARY REFORM.

While thus taking his full share of professional and other work, there was one special subject—that of Sanitary Reform—to which all along he gave much time and care. The first circumstance which he mentions as having given an impulse to this question in Edinburgh was the appearance of the cholera in 1832. 'It was a most impressive time. The town was divided into districts, of which all the chief medical men took one, with younger men under them. At that time it was believed to be highly contagious, and my father took all his meals apart, and would scarcely suffer us to approach him.' 'Early in the epidemic a patient of his, a lady, living in a handsome country house near Edinburgh, died of it, and all the beautiful furniture of her bedroom was carried out, and every stick of it burned. Every day the lane, then leading from St. Bernard's Crescent to Ann Street, was

lined with the beds of poor sufferers from Stockbridge district, in the act of being consumed. The investigations into the unwholesome dens in which so many of the inhabitants of Edinburgh lived, was of lasting benefit, giving a great impulse to Sanitary Reform, only then beginning to be talked of as a science.'

Early in his own professional career, long before the subject had become fashionable, he had been associated with Dr. Alison in drawing up two reports regarding it (1848-49) for the Royal College of Physicians. The whole question fairly took possession of his mind. 'Having been indoctrinated,' he says, 'in sanitary science by Dr. Alison, I became a zealous sanitary reformer;' and, as his manner was, he went energetically to work.

First he wrote in the *Witness* newspaper, then edited by the distinguished Hugh Miller, a series of powerful letters, fitted to arouse public attention. On reading them John Hunter, W.S., of Craigcrook, wrote him to say that some of the passages had drawn tears from his eyes, and Professor Simpson urged him to collect and issue them in the form of a pamphlet. One or

two extracts may serve to show in what form the subject was treated.

On June 27, 1849, he wrote:—'Let us ask our readers to accompany us on some calm summer evening to any one of these eminences by which our naturally beautiful city is surrounded. What means that murky cloud which hangs like a funereal pall alike over palace and hovel, and contrasts so strikingly with the fleecy drapery which half conceals the setting sun? That is the air we are wont to breathe. In that the inhabitants live and move. The artisan, exhausted with his daily toil, sits at his door and inhales its heavy breath. The mother opens her casement and admits it to purify the little chamber where her infant sleeps. Can the chemist analyse the heterogeneous compound? Can he tell what chimney has belched forth the one ingredient; or from what reeking sewer that other has arisen; or whence come the gases which are combined in a third? No! But he can lead you back to the city which seemed to you so beautiful when lighted up by the tints of the declining sun. He can show you haunts where even the savage Laplander would sicken and die.

He can show you the sewage stagnating in courts, closes, and alleys, saturating the walls, flowing into the very dwellings,[1] and poisoning the air with noxious exhalations. He can bid you mark how the gigantic houses, which hem in these depôts, intercept alike the play of the breeze which might dissipate their concentrated venom, and the light of the sun by which their contents might be decomposed. He can take you into these dwellings and prove to you by an effective demonstration that they are the hotbeds alike of physical and moral pestilence. He can show you, by one cursory inspection, whence arises that murky vapour, which, like the fabled upas, sheds its destructive influence on all around, and which seems to be ascending to heaven only to cry for vengeance on the stupidity or culpable neglect of those who refuse to employ those means which might prove effective in dissipating its baneful gloom.'

On the following week—July 4—he returns

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[1] This applies to the state of matters in 1849. Things are different now—thanks to our sanitary reformers, among the earliest and most energetic of whom Dr. Alexander Wood stands conspicuous.

to the subject. The statistics, showing the number of what are called preventable deaths, are carefully given, and then he proceeds :—

'When the assassin with noiseless steps enters the peaceful family circle, and murders one or two of its members, the nation is roused in horror, and an universal cry is raised. But here is a murderous Moloch at whose shrine fifty-one thousand of our fellow-creatures are annually sacrificed, yet we heed him not. This is no pestilence walking in darkness, but a destruction wasting at noonday. We see and can trace its steps—we can tell with sad precision its most likely victims, we can follow its mournful march, and groan under the oppressive load of misery and wretchedness which it casts on us; but we can do more—we can use means to stay its progress, and set bounds to its devouring career, but this we neglect. We see our fellow-creatures perishing, but refuse to lay it to heart.

'We have spoken of unnecessary deaths, to many of these victims a happy release. Who will venture to raise the curtain that hides from our view all the misery and wretchedness with

which such death is often associated? There are racking pains of body with none to alleviate, and agonies of mind with none to soothe; there are weeks of wasting sickness, slowly dissipating the little all; there are the hours of torturing anxiety in contemplating the future with widow and orphans left dependent on the world;—above all, there are the searchings of an immortal soul about to enter an unknown eternity.

'"Yet half I hear the parting sigh,
It is a dread, an awful thing to die."

Say ye who have stood beside one such death-bed, and who for weeks and months have been haunted by the dismal recollection, can ye attempt to realise that scene multiplied by thousands; or can the fact come home to your minds and consciences that year by year, amidst our boasted civilisation, fifty-one thousand such scenes are needlessly enacted while we stand aloof in unpitying apathy.

'"Say ye, oppressed by some fantastic woes,
Some jarring nerve that baffles your repose,
How would you bear in real pain to lie,
Despised, neglected, left alone to die?
How would you bear to draw your latest breath
Where all that's wretched paves the way to death?"'

But besides writing such appeals and expositions, Dr. Wood felt that he must take action. The sanitary arrangements of the city were managed at that time by a body of Commissioners of Police, elected by the different wards of the city. The position of Police Commissioner was not certainly one to be coveted by a gentleman of Dr. Wood's standing—but there was no help—he must get his hand into the work. He carried his election for one of the Wards, and soon afterwards was appointed chairman of a sanitary committee nominated by the Commissioners. And it was not long till he had an opportunity of aiding in the advancement of the cause which he had at heart. 'I was sent to London to promote a Public Health Bill, introduced by Lord Advocate Rutherfurd. My colleagues were John Thomson Gordon the Sheriff, Mr. David Smith, W.S., and John Sinclair the Town-Clerk. Mr. Adam Black, as representing the Town-Council, accompanied us. The training I then first got in parliamentary work from John Sinclair was of great use to me when subsequently I had to do with the Medical Bill of 1858, the Lunacy and Vaccina-

tion Bills, and the Bill for improving the Water of Leith,' etc.

This was congenial work, but sometimes as Police Commissioner he had other duties to perform which probably he had not reckoned on. In 1848 the French had driven Louis Philippe from the throne. 'This gave an impetus to Chartism in the country. Efforts were made to stimulate the people to insurrection; seditious meetings were held all over the land, and Edinburgh was not free from the visits of these treason-mongers.'

'Special constables were sworn in, divided into districts, and placed generally under the command of the Police Commissioners, of whom I was then one. The division with which I was connected met in a large room under St. Stephen's Church, under the command of the late Mr. Samuel Hay of the Union Bank and myself, the Commissioners for two Wards whose specials were joined together. One day our Sheriff, Mr. J. T. Gordon, called, and after some compliments to the loyalty and courage of our division, told me a seditious meeting was to be held in Bruntsfield Links that night,

that the authorities had some idea of arresting the speakers red-handed—would I answer for my division having firmness enough to surround the platform and repress the mob while Sheriff-officers effected the arrest? I expressed my confidence that my division would efficiently act, and do whatever duty they might be called on to perform. I was then ordered to make a special muster and wait orders. On meeting my division I told them what was contemplated, and great was the delight of the younger and more fiery spirits at the prospect of something really to be done.'

'The time sped on, but it was not until eight o'clock that a cab—the horse all flecked with foam from furious driving—dashed down to the door of our quarters. A pencil note was handed in—"Occupy the centre walk of the Meadows without delay, and await further orders." Immediately our men were formed into column four deep, and marched for the Meadows. The Mound was occupied by a mob who received us with volleys of stones. We carried it, however, by a charge at the double, and established our position soon after in the centre walk of the Meadows.

Here however we were exposed to a flank fire on either side from the enemy. The orders were on no account to break rank, but ever and anon some fiery spirit struck violently by a stone would leap the fence and start in pursuit of his assailant. I am bound to say that on these occasions the mob generally fled, leaving the issue to be decided by single combat. After an hour or two's detention, we received orders to disband, all idea of making arrests on the spot having been abandoned.'

Another of these strange experiences he describes. 'Presiding over the deliberations of the Committee (sanitary) one day, I was suddenly interrupted by Mr. Moxey, the then Superintendent of Police, who wished to see me on a matter of importance. Getting Mr. David Smith, the late Manager of the North British Insurance Company, to take the chair, I went to Moxey's private room. In 1849 a terrible murder had been committed in the east of London. A Mr. O'Connor, who had a considerable amount of property invested in shares of various companies, had been invited to dine with a man, Mr. Brook Manning and his wife. He had never been seen

alive again, but Mrs. Manning had come to his lodgings with his keys, and, as she said, by his orders, and carried off the scrip. His body was subsequently found, with a pistol shot behind the ear, buried under the hearthstone of Manning's kitchen, and he and his wife had fled. Government had offered a considerable reward for the apprehension of either, and published a description of the missing share certificates. This list and a lot of certificates Mr. Moxey now produced, and saying he knew nothing about these things, asked my assistance in examining them. One by one we checked them off. Yes, they were all there. "How did you get them?" I asked. "They were brought by a lady last night to Hughson & Dobson's, the Stock-brokers in the Royal Exchange." "Who is the lady?" "She gave her name as Mrs. Black, and she is lodging in Haddington Place." Within an hour Mrs. Manning was in Moxey's room in my presence. She had been reading aloud an account of the murder from the *Times* newspaper to her landlady when apprehended. She was removed to London and tried along with her husband —who was apprehended in the Isle of Wight—

at the Old Bailey. They were both executed at Horsemonger Lane Jail, in November 1849.'

Such were the incidents to which his position as Police Commissioner exposed him; but the one object which he kept steadily in view was Sanitary Reform, and the services which he rendered to the cause were neither few nor unimportant. Not only did he take part in promoting the Public Health Bill of Lord Advocate Rutherfurd, he states that he had 'a considerable share in framing the sanitary clauses of the present Edinburgh Police Bill, which would have been more complete and stringent had not our original proposals been rejected in London. I had also the satisfaction of setting in motion the machinery for effecting the drainage of the city, though that important operation was commenced in a very different way from that which I recommended and desired to see adopted.'

All the influence which he possessed was thus put forth; and though there were difficulties in the way of doing what he wished, yet he had the satisfaction of knowing that step by step the sanitary condition of the city was being steadily improved.

XI.

ASSOCIATION FOR IMPROVING THE CONDITION OF THE POOR.

CONNECTED with this question of Sanitary Reform, there was another philanthropic movement which soon called forth all Dr. Wood's energies. A society was formed in Edinburgh for improving the condition of the poor. What roused public feeling on this subject was an event that occurred on the 14th November 1861. During the night a house suddenly fell in the High Street, and the whole community were startled by the disastrous results of the accident, which were thus described by Dr. Wood: 'Five-and-thirty human beings, living, moving, working among us, lie down at night under the shelter of their own roof, and in security of their own beds, their eyes closed in sleep—a sleep which to many of them will know no awakening till that trumpet sounds, when the graves shall give up their dead. The fact is awful and appalling.

'The tall skeleton-looking walls still standing in grim desolation, displaying, as if in mockery, trifling articles of household gear saved from the universal destruction, the torchlight searching for the dead and the dying, the covered biers conveying the dead to their temporary resting-place, and the hundred-and-one concomitant attendants of such an event—all lend a dramatic interest to it, and throw a gloom of horror over the neighbourhood.

'Such startling incidents are surely designed by Providence to arouse and warn us; and at this moment (1862) they seem to a certain extent to have done so, for many are now concerning themselves regarding the temporal well-being of their poorer brethren who lately bestowed not a thought upon them.'

Accordingly, a general feeling pervaded the whole community that some decisive step must be taken.

A great public meeting was held on the 25th February 1862. A deputation, including some of the leading citizens (among whom Dr. Wood was prominent), was sent to apply to the Town-Council, and urge the appointment of an officer

of health. This was agreed to. Dr. Littlejohn received the appointment, and in 1865 his report brought out the deplorable state of matters existing in the poorer portions of the city.

It so happened that soon afterwards an American gentleman, A. C. Miner, Esq., came to reside for a time in Edinburgh, and finding what was going on, he took means to make known a plan for dealing with the poor, which had been tried with success in New York and elsewhere. Several drawing-room meetings were held, lectures were delivered, a valuable pamphlet was published, giving full information, and a general feeling of interest was awakened. The Lord Provost, W. Chambers, invited a large number of the leading citizens to meet for consultation in the Council Chambers on the 15th of April 1867. The result was, that a Committee of seventy ministers and laymen was appointed, who met on the 18th April, and, as a preliminary step, named a Sub-committee to inquire into the existing misery and destitution, and consider what remedies could be suggested. Of this Sub-committee Dr. Wood was appointed chairman. After careful investigation, an elaborate report written

by him was published. From this it appeared that, according to a careful estimate, 1344 preventable deaths occurred annually in Edinburgh, involving an untold amount of widowhood and orphanhood. In examining the causes of this excessive death-rate, it was found that 66,000 individuals[1]—considerably more than one-third of our whole population—were actually living in houses consisting of but a single room, and that 1530 of these single-room houses had from six to fifteen persons residing in them. The results were in every point of view deplorable. 'The overcrowding in houses, especially when inhabited by the poor, is recognised by all competent authorities to be one main cause of excessive mortality. It tends to break down the healthiest constitution, and renders it liable to take on disease from comparatively slight causes. What the effect must be where diseases, and especially those which are infectious, break out, imagination can scarcely picture. The healthy, the diseased, the dying and the dead, crowded together in a single small room, present a condition of misery of constant

[1] "Report on the Condition of the Poorer Classes, &c.," p. 4. Other quotations are given in the following paragraphs.

occurrence, which only those who have witnessed it can possibly realise. What must be the effect on a comparatively healthy neighbourhood of working men and women going out from such dens with their persons and clothes loaded with all kinds of infectious miasmata? But that the moral disease engendered is even more awful than the physical will readily be supposed. How can morality and decency be preserved among a population so circumstanced? Every notion of propriety revolts at the bare idea of numbers of men, women, and children thus herding together. From such abodes you issue half-suffocated, and cease to wonder—when you analyse your feelings, and when you consider what an amount of physical depression the habitual dwelling in such an atmosphere must engender—that the gin-palace, or, worse still, the hard-ale shop close by, is crowded to the door with eager votaries. "Would I myself be better in similar circumstances?" is the question each may well ask himself; and as we know the influences of the surrounding atmosphere on the character of us all, can we wonder if in such localities the moral as well as the physical life languishes, and ignor-

ance, indecency, and immorality prevail? Your Committee may well ask, how long are these abominations to be tolerated in our midst? How long is this accursed and bloody sacrifice to be offered at the shrine of Moloch? Even selfishness must rouse us to efforts on their behalf. While a population in such a state of degradation is a disgrace to any civilised community, it is also a prolific source of danger and expense. The unkempt, untaught children, who to-day swarm about our streets, will become in a very few years the tramps and beggars and criminals at our doors. In those unwholesome dwellings are generated epidemics which ever and anon break forth, carrying death and desolation in their course. Chiefly for such a population are jails, prisons, and police offices provided, and all the machinery of our criminal law put in operation. They necessitate the erection of hospitals and poorhouses, and tax the resources of our dispensaries to minister to their wants while stricken down by disease.

And there are other evils for which society may have to pay the penalty in setting class against class. 'Wide as is the gulf that is placed

between your palatial abodes and the dreary dens we have described, the dwellers in the latter can see across it. They cannot but contrast the comforts and blessings with which you are surrounded with their poisonous and sad environments. They cannot but see how small is the sympathy felt for their sorrows; how seldom the hand is stretched out to raise or help them; how often those above them in the social scale trade on their sufferings, and make capital out of their helplessness. Are there no evil passions engendered by such reflections, no bitter envyings, no sullen despair? Have the lessons of Providence and the teachings of history made so little impression on us, that we have yet to learn that we cannot leave our brethren to sink unheeded in the sea of profligacy, suffering, or crime, without running the risk either of being dragged down by them into the vortex, or of being swept away by the waves of lawlessness which their abject condition ever and anon causes to rise?'

In such terms did Dr. Wood plead the cause, showing the necessity of some decisive effort being made. The Committee in whose name the report was issued resolved to go forward.

Under their auspices a public meeting was held on the 30th March 1868, at which an Association for Improving the Condition of the Poor was formally constituted, and Dr. Wood was appointed Chairman of the Acting Committee. In setting about their work it was found that there was no lack of benevolent institutions already at work in the city, and no lack of money expended. Thirteen different organisations existed, and were in active operation; and, including the poor rates, a sum of no less than £112,000 was laid out on the poor; but much that was most painful still prevailed, enough to show that the root of the evil had not been reached, and it was felt that one more effort ought to be made on somewhat different lines.

The object of the Association was to bring about a union of the whole city, without reference to sect or party, for the purpose of thoroughly and systematically relieving the wants of the poor, and to do this, not by providing for pauperism, but by preventing it. Work was to be found for all who were willing to work; and the deserving poor were to be aided in temporary difficulties, so as to prevent them from

ever becoming paupers. The agency chiefly relied on was a large staff of visitors—ladies and gentlemen—who, in answer to an appeal of the Society, volunteered their services to the number of no fewer than 1127. Those parts of Edinburgh inhabited by the poorer classes were divided into twenty-eight districts, and twenty-eight local committees of these visitors were formed, each having charge of one of those districts. A code of regulations was drawn up for their guidance in dealing with the cases; and the committees were to meet once a fortnight for consultation and reporting their proceedings. It was no slight undertaking to organise and carry on the operations of such a Society.

Many zealous and able coadjutors had come forward to aid in the work; but in all such cases some one is required to take the lead, and by common consent this was the position assigned to Dr. Wood. With most self-denying labour, amid many other occupations, he threw himself into the work. All his business talents were brought to bear. No time nor trouble was spared. He wrote the reports; he issued the appeals for funds; with his gift of ready elo-

quence he took a large share in the public meetings; and what was far more laborious and important, he presided at the Committee meetings, and saw that the arrangements were kept in working order. Year after year he devoted himself to this work, in the fond hope that a way had at last been found for helping the poor to help themselves, and giving relief in such a way as to preserve the honest and industrious from sinking in the struggle of life. It was a noble work, to which he gave himself heart and soul.[1]

For eight years this went on, till, in 1876, after the Association had been fully established, his failing health made it necessary to give up the chairmanship. The proposal to retire met with the most strenuous opposition. The Committee unanimously urged him to continue at his post, and when that could not be, their sense of the value of his services was expressed in no common terms.

"Dr. Wood having declined to withdraw his resignation, the Committee have accepted it with

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[1] And it would—as he believed—have been more successful if there had been more cordial co-operation on the part of other associations.

great reluctance, and in doing so desire to record their appreciation of Dr. Wood's services as Chairman since the formation of the Association, which demanded and received so large a portion of his valuable time; of his untiring energy and devotion in guiding their counsels and in carrying out their decisions; of his administrative abilities; and of his great courtesy, of all which no adequate idea can be formed save by those who are intimately connected with the history and operations of the Association since it was formed."

In transmitting this Minute, the Clerk adds a personal note:—"I need hardly assure you that no one can regret your retirement more than I do; and I fondly hope that the pleasant intercourse we have had will not altogether cease, though you are no longer the head of the Association. The years we have passed together have been to me most pleasant; and the duties and labours of my office were greatly lightened by your ever considerate kindness."

Three years before he had received from the Committee the present of a beautiful Vase bearing the following inscription:—

"*PRESENTED TO*

ALEXANDER WOOD, M.D., F.R.S.E., ETC.,

BY

Members of the Local and Acting Committees of the Edinburgh Association for Improving the Condition of the Poor,

In token of their appreciation of his valuable services as

CHAIRMAN

And his unwearied efforts to promote the success of the Institution.

January 1873."

Tributes such as these could not but be highly appreciated, coming as they did from so large a number of the leading citizens and most ardent philanthropists of Edinburgh.

There was another expression of feeling, however, from a very different quarter, which must have been not a little gratifying. Having some business connection with Prestonpans, he had been led to take part in a movement for improving the sanitary condition of the place by introducing water, etc. In such a community, however, it is always a delicate matter to make proposals of this kind. The people rose in keen opposition. The project had to be abandoned, and Dr. Wood, in his zeal for sanitary improvement, found that he had for

the time brought on himself no small share of popular ill-will.

It so happened that a considerable time afterwards he required some nets for protecting his garden fruit at Brae Lodge, and the agent whom he employed had obtained what he wanted from Prestonpans. No account, however, was rendered. Time went on, and the agent, after repeated applications, at last received the following reply:—"Regarding the nets you got for Dr. Wood, I am desired by the party who supplied them to say, that in consequence of the great interest the Doctor takes in the poor of Edinburgh and elsewhere, they so much appreciate his kindness and large-heartedness *to their class*, that, instead of making a charge, they are proud to have the honour of asking Dr. Wood to accept of them as a present; and should he require more it will afford them the greatest satisfaction to supply his further wants, and on the same terms. So that you see our dear friend's labours in behalf of the poor are not overlooked nor unappreciated, even in Prestonpans."

XII.

UNIVERSITY.

In 1858 a step was taken intended to awaken a wider interest in the Universities of Scotland. An Act of Parliament was passed calling into existence the General Councils consisting of all the graduates. The meetings were held half-yearly, and from the outset Dr. Wood took a prominent part in the proceedings of the Edinburgh Council. One of its first acts was the election of a Chancellor. The two names proposed were those of Lord Brougham by the Liberal party, and the Duke of Buccleuch by the Conservatives. A keen contest was carried on, during which Dr. Wood energetically supported Lord Brougham, and seconded his nomination on the day of election. The result was that Lord Brougham was successful by a decided majority.

Inside the University there was a small body, the University Court, invested with important

powers in the management of its affairs. It was presided over by the Chancellor, who had the right of nominating an additional member as Assessor. This office of Assessor gave the holder an influential position, and Dr. Wood, in the year 1864, was invited to accept of the appointment in the following terms :—

"After fully considering the subject (Lord Brougham writes), I strongly incline to the opinion that my Assessor should be a medical man, and I beg of you to accept the office. Whatever difficulty you may feel from your other duties you can, at all events, make the attempt for the present, and I write to the Principal to mention my request. I need hardly add that my regard for the family to which you belong will be gratified by your acceding to my request."

To a man of Dr. Wood's taste such an appointment, made on such terms, could not but be gratifying. It gave him the opportunity, not only of showing the deep interest which he took in the welfare of the University, but of rendering important service from time to time. Onward to the time of Lord Brougham's death he

continued to hold the office, and to take a zealous part in the proceedings of the Court.

As might have been expected, his object was to aid in enlarging and elevating the teaching of the University—doing away with all restrictions which might hamper its progress. Whether in the meetings of the Court, or of the General Council, there was no matter bearing on the success of the institution in which he did not take part, and this interest in the prosperity of his *alma mater* was more than once expressed near the end of his life. 'For the higher education,' he wrote in 1883, 'Edinburgh possesses a thoroughly well-equipped and well-manned University. Founded three hundred years ago, and placed by its founder, James VI., under the fostering care of the municipality, it has flourished and continued to attract to itself a powerful body of professors and a numerous attendance of students. In 1858 it was removed from the Town-Council, and a certain amount of autonomy was granted to it, since which, but perhaps not on account of which, its progress has been remarkable. In 1864 an Association for the Better Endowment of the University was founded

by Dr. Muir, the Sanscrit scholar, and since then it has been the recipient of many gifts calculated to promote the higher learning of the students. In the course of the last twenty years a sum of £142,000 has been given or bequeathed for the encouragement of the higher learning. Sixty years ago there was absolutely no encouragement of this kind for students in the University. Another important stimulus to education was the plan of Local Examinations, conducted by the University by means of papers sent down to various local centres. In 1883 papers were sent to forty-seven centres. The total number of candidates was 891; of whom 145 were male and 746 female. But the promotion of female education has not stopped here. An Association has been formed for the Higher Education of Women, which has a building of its own, and classes taught by University professors or their assistants for English Literature, Latin, Greek, Biblical Criticism, Logic, Moral Philosophy, Political Economy, Theory of Education, Æsthetics, Mathematics, Experimental Physics, Botany, Zoology, and Physiology.'

Along with all this, however, he was not blind

to certain drawbacks which he would fain have seen removed from our University system. 'Why,' he asks, 'are boys in a state of pupilage allowed to enter the literary classes, thus degrading the teaching, and causing it to lose its proper character, that it may adapt itself to the necessities of boys who should still be preparing for College at a gymnasium?

'Why, notwithstanding its condemnation in the admirable report of 1830, and the strong opinion of every competent, unbiassed judge, are teachers still allowed to examine their own students for degrees?

'Why, with the great and most satisfactory increase in the attendance on the classes, is the tutorial element not increased in like proportion, so as to secure adequate instruction to each member of the class?

'Eventually there is no doubt that these errors in the present system will be remedied.'

Speaking for himself and others he says:—'As loving sons of our *alma mater*, while, pointing out a few spots which still disfigure her comely old age, we rejoice in the prosperity which has of late been showered upon her.

Never had she a better professorial staff, never a more numerous band of creditable students. May she go on and prosper; and, not resting on past fame, great as that is, adopt every improvement which will keep her in the van of intellectual and professional progress.'[1]

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[1] *Edinburgh Clinical and Pathological Journal*, February 1884.

XIII.

RETIRES FROM PRACTICE—TRAMWAYS.

In the midst of these numerous avocations which we have described, Dr. Wood had all the time to attend to a large and increasing practice. Sometimes from thirty to forty professional visits a day were required before he could overtake his list of patients. It was no wonder if even his vigorous frame began ere long to give way under the burden of such work. Hardly had he got beyond middle life when he was struck down while in London by what seemed an attack of angina pectoris. Sir William Gull, indeed, gave him good hope. "Happily," he wrote, "for one case of the substantive form of this affection —if I may so express it—we have an hundred of the less serious adjective form—many anginous affections for one case of angina. I trust you may experience this, and that by care you may be able to ward off a recurrence of the symptoms." The result seemed in a great measure to justify

these anticipations. After a season of anxiety Dr. Wood recovered, but from time to time, amid the work and worry of future years, he was subject to similar attacks in a modified form. This chest affection soon began seriously to interfere with his professional practice. The work of climbing stairs to reach the bedrooms of his patients became difficult, and added to this there was a growing deafness which made the effective use of the stethoscope impossible. Gradually he began to feel unable to carry on the practice of his profession with satisfaction to himself, or with justice to his patients. Accordingly, in 1872, he assumed as his partner a highly accomplished physician and surgeon, Dr. Alexander Miller, son of the well-known Professor Miller; and at the age of fifty-five Dr. Wood began to retire from medical practice.

Shut out thus from the work of his life, he might, if he had chosen, have given himself up to enjoyment and ease. But for a mind so full of activity and energy, this was simply impossible; and he found occupation not only in the philanthropic works to which we have referred, but in various commercial enterprises. Among

these, however, it was chiefly to the management of the Edinburgh Tramway Company that he devoted his energies.

Like many other improvements, the tramway system had, at the outset, to encounter strong opposition. To the upper classes, who drove their private carriages, the street-rails were particularly objectionable, and still more perhaps to the shopkeepers in those leading streets through which the cars had to pass. The opposition was formidable, but the convenience to the public was great, and for a time the tramways were said to be the most abused and the most used institution in Edinburgh. The cause had to be fought out in Parliamentary Committees and before the Courts of Law, and, during the time it was going on, the management of the Company's affairs involved much anxious and laborious work. Through all this, Dr. Wood, as chairman, stood to his post; and after the tramway system had been fully established, he continued to give much time and thought to the management of the Company's affairs.

It might have been supposed that his early training having been so different, he would have

been little fitted for conducting the details of such a business. But the habit of doing with all his might what his hand found to do, followed him into this new sphere of work. It brought him in contact with some of the ablest business men in London; one of whom, Mr. Morris of Old Jewry, gives his estimate of Dr. Wood's qualifications in the following terms:—"My first introduction to him was when he was Chairman of the Tramway Company, in which he showed business qualifications of no common order, not only in the working out of details, but in the mastering of principles which was very surprising for one whose previous experience had been in very different walks of life. As a friend I knew no one whom I would sooner consult on any question of doubt or difficulty; and I have on many occasions had the benefit of his sound and experienced advice."

Thus he watched over the interests of the Company until it was firmly established, doing all that his well-known ability and experience enabled him to do on its behalf. The lines, however, continued to extend, the work accumulated, and, in the meantime, the disease under

which he suffered was silently making progress. Often and earnestly his friends had been urging him to retire, but he shrank from a life of inaction. At last the attacks of illness increased in frequency, coming on from time to time with alarming suddenness, and on one occasion he was driven home from the office insensible. This state of matters, it was obvious, could not continue. At last, to the great relief of all who knew him best, his connection with the tramways came to an end, and he retired, to spend in the privacy of his home the few years that yet remained to him of life.

XIV.

PUBLIC SPEAKING.

His powers as a speaker in addressing public meetings, especially those for philanthropic objects, were well known in Edinburgh. The eloquence of his language, the force of his appeals and arguments, and the easy fluency with which he expressed himself, made him one of the most effective public speakers of his day. Of this it is difficult, as in other cases of the same kind, to give an idea by extracts—so much depends on the personality of the man, the tones of the voice, and the power of adapting himself to the feelings of his audience. As a single example, however, we may give a speech —imperfectly reported—which he delivered, in 1882, in favour of an institution at Larbert for the Education of Imbecile Children. At the Annual Meeting, held in Edinburgh, Dr. Wood was unexpectedly called on to move one of the resolutions. He said—'It often happens at

public meetings, just at the supreme moment, that the performer is prevented from appearing. This has, unfortunately, been the case to-day. Dr. Walter Smith, who was to have moved the first resolution, and who would have surrounded it with an aroma of poetry and genius, has unfortunately been prevented from coming, and I have been requested to take his place, a task for which I feel so totally inadequate that I must throw myself on your forbearance.

'As a medical man, the first thing that strikes me in the report is, that you have ceased to consider it necessary to employ a medical superintendent. I rejoice in this. The number of eminent men in any one profession who would be willing to deny themselves its highest honours and emoluments, and devote their time and talents to a work, in one sense so trying, must be small indeed; and therefore the directors would, probably, be forced to take inferior men, to the great loss of the institution. But the Gordian knot has been cut, and nothing will tend more to the spread of such useful and beneficial institutions than the extension of the area from which their superintendents can be elected. It has

been a great mistake to confound idiocy with lunacy, and to regard them both as diseases of the brain, requiring constant medical supervision. I trust I will not be suspected of the slightest leaning toward Materialism if I admit that the brain and the nervous system are the means by which alone the mind can communicate with the external world. In insanity this delicate organ is perverted, while in idiocy its development is simply arrested. The idiot is a child whose mental faculties are undeveloped. I am not here to say that this may not have been produced by malformation of the brain, or of the case which contains it. Be it so—no medical skill, no daily or hourly watching, can alter lesions like these; such cases manifestly demand the skill of an educator—of one who can draw out the rudimentary faculties, and bestow on them a firmer grasp.

'If I were to select a man for such an office I would chose one whose mild eye and benevolent countenance attracted children and animals to him. I would choose one round whom clustered the weak, the fallen, the anxious, and the weeping; one as like as possible to his

Divine Master—the kindliest, the most sympathetic of the children of men, who sought out human wretchedness that He might relieve it, and of whom His greatest praise was what His enemies regarded as a reproach, that He was the friend of publicans and sinners. The nearer the superintendent approaches to this ideal the more successful will his labours be.

'The next thing I notice in the report is, that you propose to extend the usefulness of the institution by increasing the number of its inmates. I have to tell this meeting, and through it the public, that this will demand increased funds, and surely we will not plead for this in vain. Ah, think of that highest moment in a woman's life, when she clasps her first-born in her arms, and looks forward to his happy future, pictures to herself the unfolding of his mental powers, the development of his warm affections, and already fancies him the honoured and respected means of transmitting her own and her partner's gifts and graces to the next generation. But slowly and sadly the fear steals upon her that all is not right, that these faculties are not developing, and then she has to look with sadness, though

often with undoubted love, upon this wreck of all her hopes. Idiocy is a hereditary disease, so that often not one, but two or three members of the same family are afflicted by it. Despair enters the dwelling. Weighed down by their heavy affliction, the parents become careless, brothers and sisters mock, insult, torment —the life of the poor imbecile is one of sorrow and of the deepest degradation. But removed to such an asylum as that for which I now plead, comfort, and even happiness, becomes his lot; the dawning faculties are nursed and stimulated; the energy which, for want of control, displayed itself in mischief, is diverted into useful channels; and the mind and soul receive the cultivation of which they are capable. And when I speak of the soul let me, in all solemnity, remark, that though its intercourse with this world may be limited by the cottage of clay in which it is here confined, yet when transplanted, even in its embryo state, to a higher and nobler state of existence, it may bud and blossom with a rapidity almost inconceivable, so that their angels may in the New Jerusalem have a place near the Father's throne,

and there sing the praises of Him who hath called them out of darkness into His marvellous light.'

It was not without reason that one of the speakers who followed—Dr. Whyte of St. George's—referred to the ability with which Dr. Wood had spoken, and the singular pathos with which he had described the inmates of the institution with their glimmering intelligence. He expressed a hope that the speech might be widely circulated.

XV.

RETROSPECT.

In one of the last years of his life he wrote a paper in which he rapidly sketched the advances which had been made in various directions during the last sixty years. The wonders of steam, electricity, photography, etc., are eloquently dwelt on, but we confine ourselves to the incidental notices which he gives from his own experience and observation.

'The lighting of the houses and streets sixty years ago was a very different matter from what it is now.

'In houses candles made of tallow, with thick wicks of cotton, or lamps supplied with train oil, were the usual means of illumination, except on festive occasions, when candles made of wax—very expensive and yielding not too bright a light—were substituted. Beside each pair of candles stood a tray—silver or brass, as the case might be—on which was set an instrument called

a pair of snuffers, which may be described as a pair of scissors, to cut off from time to time the charred and superfluous wick, to which a small box for containing the refuse was attached. It would be difficult to calculate how much of a student's time was wasted, or how the flow of his ideas was interrupted, by this process, which required to be repeated at short intervals.

'Our street lamps were vessels of train oil, having a tube at either end, down which passed a cotton wick. These were suspended in dim glass globes on the top of iron pillars, giving an uncertain light. The lamplighter rushed about, dripping oil in all directions, and the light afforded was glimmering and uncertain.

'The means of procuring a light also were clumsy and ineffective. The domestic servant, whose fire had burned itself out during the hours of slumber, had to grope about for the round tin-box, containing a flint and piece of steel and a quantity of tinder, and then to elicit sparks by striking flint and steel together. She had patiently to wait until a spark caught the tinder, when at last the needful means of obtaining light and heat were procured, but in a

very different way from the ready match-box we now use. There were, however, costly instantaneous light producers; but not only did their expense prohibit their general use, but they were supposed to be, and really were, dangerous. They were contained in elegant ornamental cases. The matches had adhering to their points a mixture of chlorate of potass and sugar, and were ignited by being dipped into a bottle of oil of vitriol, also contained in the box. It is curious that this old-fashioned way of producing light has been revived in our day for exploding the dynamite in those infernal machines by which public buildings in London and Glasgow were injured.

'In Edinburgh the first gas used for domestic illumination was distilled from animal oil. It was sent out condensed in metal vessels fitted with stopcocks. When the stopcock was opened, the condensed gas expanding escaped, and was lighted at the orifice, burning as long as the gas escaped. Large and costly works at Tanfield, Canonmills, were erected for its preparation. Carts removed the empty gasholders, and left full ones at the houses of the subscribers, making

their calls as regularly as the milkmen. It is interesting to note this costly process has been revived again, and a patent taken out for it by Mr. Pricker, who supplies to railway carriages vessels of condensed mineral gas which they carry along with them, giving a better light than the paraffin in ordinary use. He, however, condenses the oil gas procured from shale, a modern discovery.

'The population of Edinburgh was then, of course, less than it is now, but still the increase of building is out of proportion to the increase of population, clearly evidencing that each class is demanding to be better lodged than their fathers and grandfathers.

'I wonder what one of our well-to-do shopkeepers in Princes Street or George Street would say now if asked to live in a flat three stairs up in such streets as Richmond Street, or that network of old narrow streets running between Nicolson Street and Clerk Street on the west, and the Pleasance on the east; and yet many of their predecessors lived there and brought up their families peacefully and contentedly; and if they thought of villas at Newington, the Grange,

Merchiston, or Trinity, with conservatories and vineries, it was but in their dreams, and as merely pleasant castles in the air.

'Some of the old places that have disappeared one cannot but regret, but our fathers were neither æsthetically nor archæologically inclined; and indeed, with the drum and fife ever sounding in their ears, and a dread of invasion disturbing the peace of their hearths and homes, they had no time to waste on anything but the practical. Had we possessed those lost treasures we would not willingly have let them go. St. Roques' Chapel, for example; St. Margaret's Convent; the village of Broughton, with its old jail and Witches' Howf—we would give a great deal to restore them now. Alas! improvement and archæology seem irreconcilable. Have we gained anything like what we have lost by straightening the West Bow, thus effectually destroying the picturesque twisted road by which Porteous was hurried to his untimely fate, and the house of mysterious dread, where the wizard Weir and his awful sister dwelt? What the men of taste, the architects of those days, considered tasteful restoration, let the marred

exterior of old St. Giles' Church bear witness; or of their taste in general, let the churn-like tower on Calton Hill, sacred to the memory of Nelson, be an example; or that lump of masonry, St. Stephen's Church.

'Another very well-marked change is that, sixty years ago, almost every country family had a house in Edinburgh, where they lived during the sitting of the Courts of Law, or the college or school sessions, only retiring to their country houses during vacation times. Now all that is changed. Those who do come to Edinburgh take rooms in lodging-houses, or hire a furnished house for a few months; while the facilities given for travelling by the rapidity and comparative cheapness of railways, render removal to London during the season as easy, and not more expensive, than that to Edinburgh used to be, while it offers superior attractions to pleasure-seekers.

'The increase of luxury, which is so marked a feature of the progress of the last sixty years, has spread downwards in the social scale. The artisan class are no longer contented with the dwellings or the fare which satisfied their fathers. They live in a different style, and demand a

corresponding increase of pay. Butcher-meat was seldom seen, except once a-week, in a mechanic's house. Now it forms part of his daily regimen. In consequence of this, and the increase of population, the price of butcher-meat has nearly doubled.

'I remember in my young days I used to spend the school-holidays in the east of Fife, and was generally there during the harvest season. Then coarse bannocks of oatmeal were prepared for the reapers, which, as children, we greatly relished. Such humble fare is now quite unknown. The harvest workers will not condescend to eat anything but the finest wheaten bread. This change is certainly to be regretted, for the fine flour prepared by the French and German processes is deficient in the silica which supplies so important an element of the harder tissues of the body. It would be better were more of the husk of the wheat eaten, which is to some extent secured in bread made of second flour.'

He describes the revolution made by the introduction of the penny-postage:—'Those who did not live or correspond before 1839 will scarcely believe the greatness of the change.

My mother's family lived in the east of Fife, and every letter cost sevenpence-halfpenny; so that every means of private conveyance, albeit illegal, was resorted to. Between Edinburgh and London the charge was, I think, one shilling and fourpence, or something like that. In 1839 the uniform rate of fourpence was introduced, and in 1840 this was reduced to a penny.'

In illustrating the foolish system of bounties and prohibitions, he states that, up to 1721, 'The making or selling of cotton goods was a crime punishable by law; and up to 1774 no article could be woven entirely of cotton. One-half at least of all the threads must be linen; while, to stimulate the woollen manufacture, no corpse could be put in a coffin for interment swathed in anything but woollen. Hence arose the manufacture of a thin and worthless fabric called dead flannel. I well remember in my younger days, among the notice-boards still visible, of "A mangle kept here," or "Mangling done by the hour or piece," it being interspersed with others with broad, black mourning borders, bearing the inscription, "Dead clothes made here."'

Referring to the triumphs of Free Trade, he

says: 'While Adam Smith was thus teaching our rulers the foundation of the future greatness of the country, machinery was beginning to supersede manual labour by which most goods were *manufactured*, that is, made by hand. In the quaint villages of the East Neuk of Fife, among which as a boy I spent most of my school-holidays, the linen manufacture, with Kirkcaldy as its centre, was dominant. In almost every house there, except those inhabited by fishermen, the sound of the busy shuttle could be heard; while on the pleasant summer evenings the wives and daughters would be seen outside their doors plying the busy and now obsolete (except in the royal palace) spinning-wheel, for the linen trade was slow to adopt the power-loom. Now all this is silent—looms have been broken up for firewood, spinning-wheels have wholly disappeared, unless when some lady of fashion takes to them for an amusement.

'And now let me inquire what has been the result of all these improvements on the people, for this after all is the real test. It may be premised that we are passing through a period of commercial and agricultural depression [1883],

which either in its depth or its duration has rarely, if ever, been equalled; and that therefore there may be a tendency to take a somewhat gloomy view of the future. Still it is evident that the industrial eminence which this country has so long maintained was founded (*first*) on the inventions of which she was the author, and of which for long she had the exclusive use; (*second*) on the vast reservoirs of power to use her machinery which lay stored up under her soil; (*third*) on the high character so long maintained by the British manufacturer, which was the guarantee for the intrinsic value of the goods which he supplied. Is all this being changed? Certainly the virtual monopoly of the mechanical appliances which we long enjoyed, and on which our industrial greatness was founded, is passing away. Is our present deep and prolonged depression because our country has ceased to fulfil the destiny for which she has been exalted by Providence for carrying the knowledge of the one true God and His blessed Gospel through the world?

'Is it that she herself has become a traitor to her old beliefs, and, in the pride of intellect and

disdain of science, is casting off the authority of her Creator?

'Is the struggle for political liberty making us forget the religious liberty for which our fathers fought and bled and died? Are we being enslaved under the yoke of bondage which they were not able to bear?

'Are virtue and religion, the two props on which Bishop Berkeley long ago told us true liberty rests, decaying; and has our so-called liberty got the gilded chains of a deeper and more degrading bondage? These are questions for the politician and the philanthropist to ponder. The development and progress of any nation necessarily depends on those laws of Nature which the God of nations has Himself imposed. They are silent: they are irresistible: they work without pause: they know no change, eternal as He who framed them. Men are in the hands of the Almighty as clay in those of the potter—the responsible instruments by which He carries out His eternal and inscrutable decrees. One law, the truth of which has been proved in all ages, is that (Prov. xiv. 34), "Righteousness exalteth a nation, but sin is a disgrace to any people."'

XVI.

HOME LIFE.

His home life none could know but those who were admitted to his familiar intercourse, or who from time to time were guests under his roof. 'Very strangely,' one of his friends has said, 'would it have struck his opponents in public life,[1] if, after the keen conflicts of some day of excitement, they could have seen the formidable debater in the evening, at his own fireside, unbending in the atmosphere of home, responding in all gentleness to every kind word and playful remark in the freedom of the domestic circle.'

'The special feature, however, of his private life was not merely its quiet happiness; the great aim which he constantly kept in view was the mental and religious improvement of those around him, while providing for their refined

[1] The paragraphs which immediately follow are chiefly in the language of the friend who has kindly contributed these reminiscences.

intellectual enjoyment. Usually during those happy hours some subject of study was pursued. He would read some chosen author, one of the ancient classics it might be, or some well-known English poet, or some of the newest literature of the day, or some selections from Shakespeare.'

It was pleasant to listen—for he read as few could read—and still more pleasant when he was pointing out and discussing the merits of his favourite authors; and whether the subject were grave or gay, few could fail to sympathise with his remarks, often full of high thought, or sparkling with genial humour. Sometimes the books would be closed, and graphic stories, gathered from the many strange phases of his active benevolent life, would hold his hearers in thrall. At other times simple natural talk would take the place of books, and light playful fancies would pass around the little circle. Such would be the evenings when a friend or two were sharing the hospitality of his home; but the many peaceful happy seasons, when none but the companion of his long married life was by his side, cannot be dwelt on by the pen of even his dearest friends.

'When the long winter evenings were over, and the bright days of summer had come, it was his joy to wander along the hillside, or away through meadows and woods, with often a volume of some favourite poet in his pocket. His delight in Nature was keen; and even in advancing years something of the joyousness of boyhood would return as his eyes rested on a fair landscape.'

Such was the light in which he appeared to those who knew him most intimately, but it was not mere intellectual enjoyment he aimed at. Those around him had often no light mental work to go through. One young relative, who lived for a time under his roof, for example, he carefully instructed in arithmetic, sparing himself no pains in teaching her. Two other friends he taught Latin till they were able to read together, and enjoy *Virgil*, his favourite among the ancient classic poets. With another he carefully studied and analysed the *Analogy* of Butler. His wife, along with one of her friends, went through a long course of reading in mental philosophy under his guidance. And all this went on during the busy years of his life. It was his relaxation. When congenial minds gathered

round him, he had a positive enjoyment in the act of teaching. One thing was his special delight, the analysing of a complex subject. 'Often when we were alone,' Mrs. Wood says, 'as he was lying on the sofa, wearied out with some hard day's work, he employed his time in elaborating analytical papers, chiefly on religious points, dictating to me as he lay. Come away now, he would say, when some subject presented itself, and we will break this down, and see what it is composed of. This kind of mental exercise was one of his greatest pleasures.'

'Yet another trait of character must not be forgotten—his ever-ready sympathy with the joys and sorrows, the interests and ambitions, of the friends who gathered round him. This they relied on, and his active and willing assistance was ever forthcoming in small matters as in great. Many a friend and friend's friends have had cause to remember gratefully his large-hearted sympathy and unfailing helpfulness.'

Such had been his home-life even during his busiest years; but when other burdens had been laid aside, the intellectual activity to which he had been accustomed had all the freer scope.

To some extent he still worked for the public. The College of Physicians, from which he had retired on giving up practice, was threatened with dangers similar to those of a former time, and again he took his place more than once in the midst of his brethren, prepared to give what counsel and help he could.

When Sir Alexander Grant's book appeared, narrating the history of the University of Edinburgh, he reviewed it on the medical side in two papers,[1] such as few but himself could have written, pointing out certain defects, but full, at the same time, of generous appreciation and of warm regard for the interests of his *Alma Mater*. It was the last piece of literary work which came from his pen.

What chiefly occupied him, however, during the closing years of life was the study of the Bible, and the interests of the church and congregation with which he was connected. Having gone to reside in the district of Grange, he attached himself to the ministry of Dr. Horatius Bonar, and resumed the office of the

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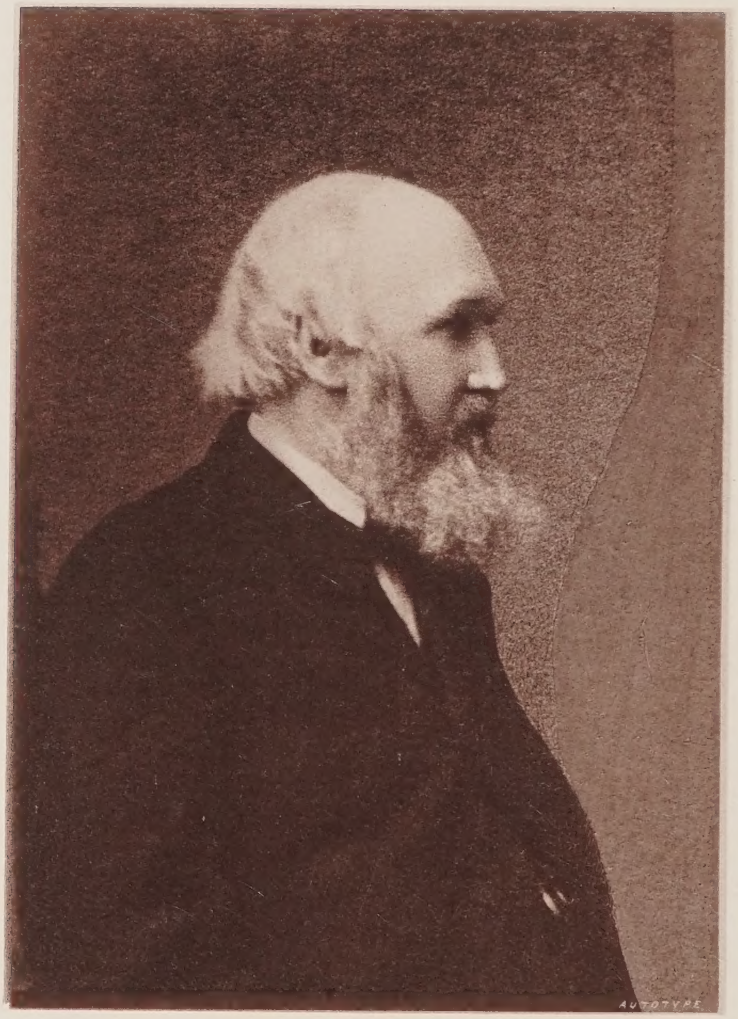
[1] *Edinburgh Clinical and Pathological Journal*, Jan. and Feb. 1884.

eldership, which, during the busiest period of life, he had resigned. As in his early years, he still delighted to teach Bible classes; and he was able, as Dr. Bonar states, "from his large knowledge of Scripture, to illustrate Bible truths with clearness and power. He had, at the time of his death, projected a most comprehensive series of lessons for the class which he commenced on Thursday afternoons—a series of lessons which were fitted to draw out the powers of his students, and teach them how to search the Scriptures for themselves." His fellow-elders speak of his zeal for the welfare of the congregation. "In much bodily infirmity he laboured earnestly in his Master's cause. . . . Always ready at the call of duty to take his full share in whatever work might be assigned to him. Unselfish and large-hearted, he took a deep concern in every religious and benevolent scheme."

But while willing thus to work as he was able, his chief occupation during these years was the study of the Bible. This had long been his practice. "The part of his home life," Mrs. Wood states, "which I think so peculiarly

characteristic of him, was that even in the midst of his many arduous duties he found time for years to make—I may say—a profound study of his Bible. He used to rise early in the mornings and study hard before going out to his public duties; and eleven bound volumes of his MS. notes bear testimony to his industry."

In these studies it was no slight or superficial examination that would satisfy his mind. His own library contained an amount of theological literature not common among laymen; but as he went on with the study of the different books of Scripture—especially during those later years—the libraries of his clerical friends—*experto crede*—were heavily laid under contribution. The result was seen in the explanatory remarks with which he accompanied the reading of the Bible at family prayers, and the pains he took—to an extent quite unusual—with the religious instruction of the servants under his roof. It may be added that in his views of inspiration, and in his doctrinal beliefs, he adhered with unshaken faithfulness to the evangelical system in its strictly orthodox form. The truth, once delivered to the saints, was the foundation of all his hope.



Yours truly
Wesley Wood

XVII.

LIFE'S CLOSING PROSPECTS.

It was to the young men of the Literary Association of Grange Free Church that he gave the Address from which, in the earlier part of this sketch, we have so largely quoted. The whole paper was bright and genial, sparkling all over with the stirring reminiscences of an active life. But the closing words are in a strain of graver thoughtfulness, in which he opens out the feelings that were nearest to his heart, and shows the sentiments with which he was himself looking forward to the few months of life that yet remained to him. The reader will remember that the whole passage was written on the spur of the moment at the request of the Association. He thus concludes:

'And now my task is ended. I have done my best to awaken some interest in the memories of the past, and in a state of things very different from that by which we are now surrounded. I have

taken you along with me through the spring and summer of life. What shall I say of its autumn? Will you still journey with me? No! Are its skies too lowering, its tints too sombre, the fallen leaves which strew its path too depressing, its calm too severe? Is it too sad a thing to see strong men bowing themselves, the grasshopper becoming a burden, desire failing, the silver cord loosening, the golden bowl breaking?

'Does it try the proud spirit to find, that with eyes grown dim, senses blunted, the natural force abated, it can no longer attempt tasks which, in the spring-time of life, were undertaken with pleasure and accomplished with ease?

'Yes, to the untutored eye, autumn presents only leaden skies and a dull outlook on heavy damps and mists, with the cold winter of the grave in prospect.

'And yet, to those who can read its signs aright, autumn is a season of preparation, ay, and of hope. Nature has then no active duties to trouble it. The bustle of the year is over, the harvest has been gathered, and slowly and silently—it may be sadly—she is lying fallow recruiting her strength, and accumulating those

vital forces which shall enable her to burst forth in new strength and beauty in the coming spring.

'And is there no analogy between this and the autumn of man's life? Assuredly there is. Over this world of struggle, decay, and death, the promise of immortality is largely writ, and behind the gathering gloom of heaviest clouds is the silver lining that speaks of a resurrection morning. Thus at the evening time there shall be light.

'Be it yours, then, to remember the seasons and their appointed lessons as they rapidly roll by you. In the morning sow the seed—seed which will bear fruit in old age.

'"In the sweat of thy brow thou shalt eat bread" is the curse, changed by God's grace however into a blessing. This is the condition of life for every member of the human family, and therefore I would counsel young men, "Be diligent in business."

'Along with that, however, be "fervent in spirit." Keep alive the warmer affections of your nature. Suffer not exclusive toil for this world and mammon to dwarf your higher being, blind your

faculties and contract your hearts, transforming you at last into cold, selfish, heartless old men, repelling instead of attracting younger and more generous natures.

'Above all, "serving the Lord." Laying up treasure where neither moth nor rust can corrupt, and where no thieves break through to steal. Then will the autumn of your lives be golden, and its fruit be fit for gathering into the heavenly garner.

'Then as all nature falls into the lethargy of the closing year, charged with the hope of re-awakening in the bursting glories of spring, so will you have the hope that maketh not ashamed, and endure without sadness the slow but sure wasting and decay of those powers which shall yet rise triumphant in immortal strength and eternal beauty, "when this mortal shall put on immortality, and death be swallowed up in victory."'

XVIII.

FINAL.

In the foregoing sketch we have endeavoured to trace the course of Dr. Wood's life and work, recording the facts which may enable the reader to form his own estimate of what manner of man he was.

His position in the medical profession was a very marked one. As a lecturer he had few equals in his power of exposition. In practice he obtained a large share of public support. His works as a medical writer were partly controversial; partly they consisted of valuable papers contributed to the journals. His great discovery of the hypodermic method of administering medicine not only put a new instrument into the hands of the profession, now used all over the world to give relief from bodily suffering, but has opened up a field of medical research in which much yet remains to be done. In London, as we have seen, while acting as a member of the

Medical Council, he took a foremost place among the most distinguished physicians and surgeons from all parts of the kingdom.

In such a city as Edinburgh it seems almost inevitable that the profession should be divided into sections, and that more or less a spirit of partisanship should prevail. In any conflicts which took place, Dr. Wood, as might have been expected, was prepared to take his share, and it must be admitted that the *certaminis gaudia* had more than usual attractions for him. His faults—and it was not given to him more than to other men to pass faultlessly through life—were those which belong to ardent and energetic natures. His force of mind and powers of debate made him a formidable opponent. In the heat of an argument his feelings sometimes carried him further than he meant. In his impetuous eagerness to gain his point he would make statements, the force of which he himself was hardly aware of, giving offence where none was intended. It was in early life that this tendency was most apparent; but as time went on men not only recognised his straightforward honesty, but the generous feelings of his nature came more fully

into view, and he rose in the esteem even of some of those from whom he most widely differed.

In marked contrast with such scenes of debate was his appearance at the bedside of his patients, where his whole bearing was that of extreme gentleness and delicacy. In many a family and by many a sufferer he is this day remembered, not only as the skilful physician, but the faithful, sympathising friend. One of his medical compeers who knew him best once remarked on the strange combination which his character presented —he had all the mental force of a strong man, along with the tender-hearted gentleness of a woman. It was this that fitted him to do what he did as the determined advocate in public of what he believed to be right, and at the same time the sympathising physician and friend of those by whom he was trusted and loved.

As a citizen he had a large share of public spirit which showed itself chiefly in the sphere of philanthropic work. It was this that induced him to burden himself, as few of his professional eminence would have done, with the duties of a police commissioner, and for this end he gave days and nights of toil to the instituting and

carrying on of the Association for the Improvement of the Poor, taking not only the chief share of the speaking, but by far the heaviest part of the practical work.

In political life he was a Liberal, though he did not take any very active part except in the contests connected with the University, where his support was given heartily and energetically in aid of every Liberal movement.

As a Free Churchman his views were decided in favour of those who left the Establishment in 1843; but it was in no narrow-minded spirit, as many can testify, that he held his convictions. Loyal to his own church, his desire was to be candid and fair towards other denominations.

In his intercourse with society there was so much that was genial in his conversation—always bright and pleasing—that few met with so cordial a welcome in the circles in which he moved. "He had the qualities," Dr. Bonar has said, "of a most genial and affable friend, whose stores of anecdote were inexhaustible, and whose conversational powers were as pleasant as they were varied. To have him for a companion, either at table or on a journey, was to have the assurance that there

would be no dulness or weariness." One example of this is mentioned by Mr. Morris of London, from his own experience. "Dr. Wood's acquaintance I shall always look back on as one of the bright experiences of my busy life. . . His experience of the world was a well from which one could draw without stint. I remember once going with him from Edinburgh to Glasgow on a miserable wintry day. We had the carriage to ourselves, and his delightful conversation deadened all sense of depression, and we were at Glasgow before I thought we had done half the journey."

In his domestic relations it is enough to say that the marriage formed in the days of his youth had been the great happiness of his life, and never more than in those closing years when, in failing health, he needed the solace of such companionship. The affection which had passed unchanged through the vicissitudes of life seemed to grow only deeper, all the tenderness of his nature finding its truest enjoyment in the retirement of his home. Thus the close of life passed away. The relief from business with its work, and still more from its worry, promised for a time to mitigate the bodily infirmity under which he

suffered; and, looking to his strongly-built frame, one might well have cherished the hope that not a few years of active life might yet have been spared to him. But troubles came which cast a dark shadow over his home. There was the illness of Mrs. Wood, causing him the deepest anxiety, and then there came the sudden death of a relative in circumstances peculiarly distressing—a blow from which he never recovered. After lingering for some weeks, he died on the 26th February 1884. How the end came will best be told in the words of his friend and pastor, Dr. Bonar.

"The teaching of his class was the very last thing in which he was engaged on the Thursday when he was taken ill. He was little able to do his class-work that day, but he did it, and then lay down to die. It is a most pleasant thought that this should have been his latest work, and still more when we recall the lesson of that day. It was upon *Rest*—God's rest after He had finished His creation work. After Christ had said, 'It is finished,' He rested; and so, after the voice had been heard, 'It is done,' the rest that remaineth for the people of God was to be introduced. As

his last lesson was a work finished and rest begun, so we can take this lesson to ourselves ; and, while we rejoice that his work is finished and his rest entered upon, we can feel how urgent the call for us is to press forward in our course, doing our appointed work, and anticipating the rest which remaineth for the people of God.

"During the last weeks of his life, weeks of weariness, weakness, and pain, he could speak but little, but what he did say, brokenly and by snatches, showed that his thoughts were of things above. 'Behold the Bridegroom cometh,' he said at one time ; and then at another, 'Peace which passeth all understanding.' These were his last audible words, indicating the inner rest of his departing spirit—a rest which the many and sharp trials through which he had been passing, especially during the later months of his life, had not been able to shake. With that peace within, he passed upward to the City of Peace above, the rest which remaineth for the people of God."

ARMS.

AZURE, An oak out of a mount in base proper, between two cross crosslets fitched or.

CREST—A savage, from the loins upward, holding a club in his right hand, and wreathed about head and loins with laurel proper.

MOTTO—*Defend.*

This part of the Pedigree is given to illustrate what is said (page 1) as to the number of Medical Men in the connection. Their names are in bolder type.

WILLIAM WOOD (supposed to be descended from the Grangehamh Family), Merchant Burgess of Dunbar; m. 1663, d. before March 1682. = **MARGARET**, Daughter of Lindsay, of Dunbar.

?

ALEXANDER WOOD, Burgess of Edinburgh; m.c. 1682, d. 1705. He had ten children—eight sons and two daughters. = **MARION**, Heiress of Jasper Johnstone, of Warriston, Restalrig, and Curriehill, by Marion Jackson, his Wife. She died 1726.

GEORGE WOOD, apprenticed in 1666 to his Brother (?) Alexander.

1. JASPER WOOD, of Warriston & Curriehill; m. 11th Sept. 1702, died c. 1735. He had fourteen children—nine sons and five daughters. = **JEAN**, Daughter of Gawain Bowie, W.S., and Jean Lyle.

2. WILLIAM WOOD of Restalrig; entered College of Surgeons, 30th Aug. 1710. By a first marriage he had a Daughter, Harriot, who married James Hamilton of Gilkenscleuch. He died c. 1764, leaving three sons and three daughters. = (1) **HELEN BARCLAY**, descended of the Barclays of Ure, Ayrshire.

3. THOMAS WOOD, Farmer of Broughton Mains, near Edinburgh; b. after 1702, d. at the age of 96. Seven children. = **JANET LAMB.**

THOMAS WOOD of Warriston, b. 1706. Sold lands to his brother George after 1737. Died unmarried 26th Oct. 1775.

1. JASPER WOOD, a Surgeon in England; b. 1707; d. 1795, leaving an only daughter. = **LANGLEY.**

WOOD, married to Mr. Crawford.

2. Captain JOHN WOOD, b. 1716; bon. Burgess of Edinburgh, 1737; m. 1761; d. 24 March 1792. = **ISOBEL**, Daughter of John Philp of Greenlaw, and co-heiress of James Philp, Judge of the Admiralty; b. 1726, d. 1800.

4. GEORGE WOOD of Warriston, b. 1708; alienated the lands; d. at Edinburgh, 1779 —s.p.m.

JOHN PHILP WOOD, Editor of *Douglas' Peerage*; b. 1761; d. Oct. 1808, leaving three sons and three daughters. = **MARION**, Daughter of John Cadell of Tranent and Cockenzie; b. 1779, d. 1856.

ELIZABETH WOOD, married to ALEX. CRICHTON.

AGNES WOOD, married 1795 to Rev. Dr. BLACK.

ANDREW WOOD, b. 1742; entered College of Surgeons, 28th Feb. 1759; d. 1821, leaving two sons and three daughters. = **ELIZABETH**, Daughter of John Russell of Rosebank & Bethia Campbell of Wester Greenyards.

1. ALEXANDER WOOD ("Long Sandy Wood"), b. 1737; entered College of Surgeons, 14th Jan. 1756. Practised at Inverask, then at Edinburgh. Died 1807. He left seven children. = **VERONICA**, Second Daughter of Geo. Chalmers, W.S. She died in 1807, aged 71.

2. WALTER WOOD, Merchant, Edinburgh; b. 1743, m. 1774, Burgess of Edinburgh 1794. = **ANNA**, Daughter of James Wood, Merchant, Elie. She died at Edinburgh in 1795.

3. THOMAS WOOD, Entered College of Surgeons, 9th Dec. 1773; m. Miss ROCHEID, and had six children, who died unmarried; d. 1817.

1. ANDREW WOOD, M.D., LL.D. Ed. and Cantab., b. 1st Sept. 1810; entered College of Surgeons, 2nd Sept. 1831; d. 16th Jan. 1881. Ten children, five surviving. = **GRACE JANE**, Daughter of Daniel Collyer, Esq., of Nexton Lodge and Wrotham Hall, Norfolk.

2. JOHN GILLESPIE WOOD, M.D., F.R.C.S.E., Deputy Surgeon-General, b. 14th Sept. 1814, d. 1872. = **HARRIET JOHNSTON.**

1. ALEXANDER WOOD of Woodend, one of the Lords of Session; b. 1760, m. 1816. Five sons and two daughters. = **JEAN ANDERSON** of Inchyra.

1. Rev. WALTER WOOD, A.M.; b. 1812; Minister at Westruther and Elie; m. (1) AGNES, Daughter of Gustavus Scott, Esq., of Boundary Bank, Jedburgh; (2) MARGARET, Daughter of Alexander Bannerman, Esq.; d. 1862—s.p.

2. ALEXANDER WOOD, M.D., F.R.C.P.E.; b. 10th Dec. 1817; m. 10th June 1843, REBECCA, Daughter of R. G. Massey, Esq. of Caervilla-house, Tipperary; d. 30th Feb. 1854—s.p.

3. MARIANNE WOOD, b. 1814, m. 1848, d. 9th Dec. 1856. Two surviving children. = **Rev. THOMAS BROWN**, F.R.S.E., Minister at Kinneff and Edinburgh; b. 1813.

4. LUCIA HALL WOOD, b. 14th Oct. 1819, d. 16th June 1880.

1. JOHN GEORGE WOOD, W.S., b. 1804, d. 14th September 1865, leaving five sons and four daughters. = **MARGARET**, Daughter of Col. Gustavus Cassels, H.E.I.C.S.

JOHN P. WOOD, W.S.; b. 1847, m. 1882. = **MARGARET**, Daughter of Hugh L. Tennent, Advocate, and Sheriff-Substitute at Greenock.

2. WILLIAM WOOD, C.A., b. 1812; has an only daughter. = **MARGARET**, Daughter of Rev. Thos. Chalmers, D.D.

GRACE CHALMERS WOOD.

3. ROBERT PHILP WOOD, Merchant in Liverpool, b. 1816. = **ANNE**, Daughter of Prof. Lockhart Muirhead, Glasgow; d. Feb. 1880.

1. JASPER M. WOOD, Merchant.

2. PHILIP F. WOOD, Advocate.

1. WILLIAM WOOD, M.B., L.R.C.S.E.; b. 1847, d. 1874.

2. DANIEL COLLYER WOOD, b. 1849.

3. RUSSELL ELIOTT WOOD, M.B.; b. 21st January 1851; entered College of Surgeons, April 1866.

OSWALD GILLESPIE WOOD, M.D., L.R.C.S.E., Surgeon-Major A.M.D.; b. 1851.

1. GEORGE WOOD.

2. JOHN WOOD.

3. ISABELLA WOOD = Rosert Hon. JOHN INGLIS, Lord Justice-General and Lord President.

1. THOMAS WOOD, d. 30th Aug. 1791 aged 20.

2. GEORGE WOOD, M.D.; entered College of Surgeons 1784; m. 1791 ISABELLA CAMPBELL, and as his Second Wife, MARION, Daughter of Gilbert Innes of ; he died 16th July 1805, aged 52," leaving an only son. = **ISABELLA**, Daughter of John Campbell of Newfield; d. 28th July 1795.

3. Sir ALEX. WOOD, K.C.M.G., Governor of the Ionian Islands; b. 1772, d. 14th March 1847. = **CHRISTIAN**, Daughter of Sir Wm. Forbes of Pitsligo, Bart.; d. 19th Dec. 1865, aged 88.

JAMES WOOD, M.D., F.R.C.P.E.; b. at Elsinore, 7th June 1793; m. his Cousin; d. at 19 Royal Circus, Edinburgh, 10th May 1865. Two sons and four daughters. = **MARY**, Daughter of Alex. Wood of Grangehill, Fife; b. 1795, d. 31st Jan. 1864.

1. JOHN J. GRAHAM BROWN, M.D., F.R.C.P.E.; b. 9th September 1850; m. 9th June 1881, JANE PASLEY HAY, Daughter of Rev. Dawes Twineburn, D.D., of South Leith.

2. Rev. JAMES WOOD BROWN, A.M., Free Church, Gordon; b. 2d Dec. 1856; m. 11th June 1885, LOUISA CAROLINE GRAHAM, Daughter of Rev. R. W. Stewart, D.D., Leghorn.